

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

CHRISTMAS.

In these days of philosophical dogma and physical science, the upper and nether millstones betwixt which faith in the supernatural is being crushed out of myriads of souls, it may seem to verge upon an anachronism to refer to the event which Friday next is set apart by the Western World for commemoration. We don't greatly care to dispute the point, particularly now and here. The season does not invite to controversy. But perhaps we shall be forgiven for asserting our belief that Christmas Day represents a historical fact more certain, because far more firmly sustained by evidence, than the landing on these shores of Julius Cæsar; that that fact has modified to an incalculably wider extent the lives of men; that, perversely as human nature has dealt with it, the influence it has exerted upon human character has been of the most gracious, purifying, and exalting kind; and that, so far as the annals of the race have testified, the claim of Christianity upon the joyous and grateful acknowledgment of the world stands, beyond all comparison, above that of any other. The birth itself, its transcendent significance, the everflowing and overflowing source that it has been of peace and gladness and love among men, commend it, not merely to faith, but to the heart, and tell with benign force upon the hidden and central springs of our common nature.

Christmas! We have never hesitated to express our sympathy with the inner and higher meaning of the festive season. It brings home to the better life many thoughts well fitted to nourish and expand it, and imparts new sensibility to feelings the activity of which helps not a little towards moulding character into the form which approves itself to the maturest judgment. We do not deny that it has gathered about itself, in the course of ages, and has become, as it were, covered over with various growths of ecclesiastical superstition, nor that rites and customs have become associated therewith the original significance of which, even if it were ever worth apprehending, has long since passed away. But we are not the less attracted by a monumental building because its surface is overspread with moss and lichens, nor do we feel it necessary to despise these proofs of its hoary antiquity merely because we might ourselves have preferred to dispense with their presence. And so the

festival may be observed for the story it recalls, for the sentiments it inspires, and for the impulses to unselfish affection which it quickens. Take it even as it stands, it addresses human nature on its nobler side, for no one can lay himself open to its true spirit without some access of strength to those motives which tend towards the realisation of the song of angels on the night of the Nativity.

"It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." With these pregnant words closes the most exquisitely tender and pathetic parable ever uttered in the hearing of man. The birth which the present season commemorates initiated a similar cause of gladness to the whole race. The life which it has begotten is a real life. To scoff at it as men will, the world is the better for it. The heaven is slowly but surely leavening the lump. That the fermentation it has caused, and is still causing, should throw up to the surface some of the worst elements of human nature need hardly surprise us. Such a process upon such a mass of materials could not do otherwise. But the work of purification and assimilation is going on. So far as its vitalising energy extends, it effects an amelioration of the lot of humanity. "It is meet that we should make merry and be glad." There is hope for our brethren—hope for our race—hope for the ultimate development in them of their highest mental and moral capabilities. To despair of their progress, whatever it may once have been, is now unreasonable. The vision may tarry, but in the end it will come. The seed of life, like the grain of corn cast into the earth, may seem to die, but only that it may be quickened. The world will yet rejoice in a glorious harvest. Let us be glad for it. Let us make merry as a mode of giving expression to our gladness. Let us help one another and ourselves to sympathise with that process of renovation which the birth of the Founder of Christianity gave rise to in the experience of the family of man.

Among the customs which have clustered around Christmas Day, not the least appropriate and grateful is that which gathers the scattered members of families around their several hearths. The annual festival should be welcome if only for this. It serves to give a longer continuance to home, as well as to signalise the off-setting of new homes from the parent stock. It revives fading joys of affection, unites, for the time being, interests that have sprung up apart from each other, reconciles differences of feeling, and brings out into strong relief reminiscences over which the heart delights to linger. They that have passed to the western side of life's meridian may find the day, so far as their personal tastes are concerned, a trifle dull and fatiguing. The retrospect of many of them, too, will be notched with gaps, the review of which raises the ghosts of sorrows, perhaps only freshly, perhaps long ago, laid to rest. Aye, but as Nature clothes with tenderest vegetation the rents and scars which chance may have made upon the bosom of the earth, so in the common experience of earth's denizens, young joys very surely, and very soon, spring up to hide past griefs. In place of the fathers, there rise up the children, and by a happy transmigration of the affections, bereaved hearts may get scope in young lives for their yearnings. The youths and

little ones of both sexes are an indispensable link in the domestic circle on Christmas Day. To their vivid apprehensions everything pertaining to the holiday is real, and the morning gifts and salutations, the holly-branch and the mistletoe, the feast and the games, the music and the dance, easily rouse within them a tumultuous sense of gladness which it is impossible for their elders, in some measure, not to share.

Then, Christmastide brings to the surface of society a sensible increase of kindness and charity. The atmosphere is suffused with these graces, as with "a scent of sweet-smelling savour." It is not for long, we are constrained to admit. It passes away almost as suddenly as it appears. But better temporary and occasional than never. The briefest recognition of the ties which bind us together as brethren, the sons and daughters of the all-merciful Father, is better than an unbroken forgetfulness of them. It is quite true that to very many—perhaps to a large majority—"Christmas comes but once a year," in respect of active sympathy with the indigent, the suffering and the outcast. But even that "once a year" may be reckoned a gain upon the habitual selfishness of human kind. It aids in preserving from utter extinction those sentiments which lie at the basis of all disinterestedness—of all living in and for others. Happily, the impulse to beneficence which the season awakens up may be freely gratified without doing perceptible damage to the laws of socio-economic science. Happily, also, few people need other stimulus than that which is borne in upon them by the influences of the annual festival, to taste the luxury of making glad the hearts of those to whom gladness comes as "angels' visits, few and far between."

And now, gentle readers, permit us in a word or two of suitable greeting, "A merry Christmas" to each and all of you. In yourselves, in your families, in your respective modes of celebrating the day, in your secret musings, in the outgoings of your sympathies, in what you give and in what is given to you, may there be a radiance of joy, caught from the brightness of the event you commemorate! Or if, perchance, the shadow of some great sorrow envelopes your spirit, may that peace which grows out of humble resignation make daylight in the soul from which sunshine is shut out for awhile! It is not within our power to carry our wishes into effect—nevertheless, we trust that, in no small measure, they may be realised. Once more, then, in love and faith, our desire for you is that you may be favoured with "A MERRY CHRISTMAS AND A HAPPY NEW YEAR."

THE MYTH OF THE GARDEN-PARTY.

As, in the interval between the innings, active cricketers amuse themselves with tossing a ball from one to another, so in the present dead season the organs of party politics have endeavoured to enliven themselves and their readers by tossing about a bit of clerical scandal, to which the Italian saying may very well be applied—"se non è vero, è ben trovato." It appears that the Rev. R. T. West, a clergyman of Ritualistic sympathies, was recently called upon to deliver his sentiments on the state of the Church at a district meeting of the English Church Union. The unfeeling Erastianism of the Public Worship Regulation Act was almost inevitably a prominent topic in his remarks. Unfortunately for his peace of mind he had just heard a good story on what he de-

scribes as "eminently reliable authority." And as even clerical assemblies are not impervious to the delights of scandal, especially if it be at the expense of bishops, we can well understand the force of the temptation to lighten the discussion of a subject made wearisome by iteration, with the choice morsel of which he was the fortunate or unfortunate possessor. The wicked Act had a secret history little known to the world; and on this secret history Mr. West was in a position to throw a startling light. Mr. Gladstone's wrath against the proposal of an appeal to the archbishop, and the passion with which he bombarded it with missiles dug out of canon law and Van Espen, are well remembered. But it was not so generally known that his implacable ire had followed that proposal to the Upper House, and had there taken means for its defeat which were much more effectual than his eloquence in the House of Commons. For he had gone—so said Mr. West—to the Bishops of Ely and Winchester, and had warned them that "if this question as to the archbishops were carried, then he was free as to disestablishment." So terrible a threat had naturally a very startling effect. The telegraph-wires were agitated in every direction with urgent messages to wondering bishops. "Come up and vote on the appeal; disestablishment touched by it." The Episcopal "whips" agitated a tender chord in the bosoms of their brethren. And if they did not respond to that, then indeed the case was desperate. But this was just the point of Mr. West's jeremiad on the state of the Church. For amongst the answers received was one, regretful and pathetic, but decisive; "very sorry; can't come; have got a garden party." The withering application is evident. "Chops!" exclaimed Sergeant Buzfuz. "Gracious heavens! and tomato sauce! Gentlemen, is the happiness of a sensitive and confiding female to be trifled away by such shallow artifices as these?" Garden party, indeed! Is the future of a confiding Church to be trifled away by shallow excuses such as these? Yet even if the story had been true, there was surely something to be said for the croquet-playing bishop. He had heard the cry of "the Church in danger" so often, perhaps knew so well from frequent practice in raising it himself the esoteric meaning of that cry, that his nerves were hardly stirred by it. Or perhaps he was old, and had been studying the example of Hezekiah, who met prophetic threats with the calm reply, "good is the word that thou hast spoken, for there shall be peace and truth in my days." Or, however that might be, to deprive of the aureole that surrounds a bishop a number of enthusiastic and adoring young ladies expressly got up for the occasion, would have been an act of cruelty between which and the risk of disestablishment the choice must have been perplexing indeed.

But Mr. West was not allowed to enjoy in peace the sensation he had made. First the Bishop of Oxford, who should have been among the recipients of the portentous telegram, writes to the *Times* to deny that he had ever received anything of the kind. Next the Bishop of Winchester, who should have sent the telegram, more severely remarks that "whether Mr. West heard or invented the story of the message he does not know, but what he does know is that it is not true." But it was left to the Bishop of Peterborough to turn the comedy into tragedy. He addressed a note to Mr. West requesting categorical answers to two questions—was Mr. West correctly reported in the *Church Times*? and if so, who was his authority? We do not envy Mr. West's feelings when he received this note from so great a master of satire and invective. It is a sad moment for the clever story-teller whose gifts are rather those of lively imagination than of athletic power, when he is suddenly collared by some stalwart person who believes himself to have been the butt of a stinging joke. "Did you write this, sir? Then take that, and that." This was very much the position of poor Mr. West when the redoubtable bishop appeared upon the scene. The reverend gentleman, whose only fault appears to have been a misplaced confidence in some anonymous informant, replied like an honourable man that his speech was correctly reported, but that not having mentioned the bishop by name he must respectfully decline to give up his authority. Whereupon the indignant prelate sat down and indited an epistle worthy to take rank among the choicest specimens of polite vituperation which the whole range of literature can afford. The unfortunate Mr. West's reason for refusing to surrender his authority is described as a "refinement in the art of false accusation more to be admired for ingenuity than imitated for its morality." "The question," says the bishop, "now merely concerns your own reputation; and if you are content to leave it as it now stands,

no one, I imagine, will greatly care to discuss it." And the bishop concludes with a regret, more painful we imagine to the object than to the subject, that a clergyman of such character and standing in the Church "should have placed himself in the humiliating position of having made a public accusation, couched in studiously offensive terms, which he had neither the ability to prove, nor the candour to withdraw."

It is a curious circumstance, to say the least, that though the telegrams and the garden-party are repudiated with indignation, not one of the Episcopal protests expressly denies Mr. Gladstone's threat. The Bishop of Winchester's letter may possibly be intended to include that in its general denial of Mr. West's story. But if so it is very unfortunately worded. For the only allegation really contradicted is "that owing to a threat of Mr. Gladstone's" the Bishop of Ely and he telegraphed to their brother bishops. According to any fair and logical construction of this language, Mr. Gladstone's part in the story is not denied, but only its reported effect. Now, as the words of the ex-Premier form the only serious or important part of the tale, it is impossible to avoid the thought that they would have been denied had it been possible to do so. The garden-party, however, is clearly of mythical origin. It grew up without falsehood on the part of anybody. But, as German critics tell us, a myth is a very different thing from a lie, simply because it is true to the circumstances and the thoughts of the generation amongst whom it germinates and grows. Homer's story of the Trojan war may be wholly mythical; but it is not a merely invented fiction, because it summarises a state of feeling between Eastern and Western races; or because, as Mr. Max Müller would tell us, it puts into a concrete and earthly form the notions entertained by an imaginative time of the daily conflict between night and dawn. Just so the bishop's garden-party, though it be pure myth, is no one's lie. For it is simply the expression in an imaginary concrete form of the opinions and feelings that prevail in the society that has given it birth. For the clergy are commonly of the belief that nothing short of threatened disestablishment can stir bishops to decided action; or, in other words, they have the notion, rightly or wrongly, that to the successors of the apostles no doctrine or discipline is so important as the loaves and fishes. And further the clergy know well enough that if once Mr. Gladstone were in earnest to take up the question, they might as well enjoy their garden-parties in peace. For their opposition at Westminster would be as ineffectual as a croquet mallet and ball against a park of artillery.

ECCLESIASTICAL NOTES.

It is not as it should be, or as we could wish it to be. If, at any time of the year, we might wish for peace rather than for war, it is now. There is no nation fighting against another nation. If revengeful feelings exist they are smothered. As far as we are aware, the present Christmas sees the nations at peace amongst themselves. The worst of human passions which hate, above everything else excites, are at present at rest; but the passions begotten by ecclesiastical strife are manifested more strongly than ever. The Church that was to bring peace is itself torn asunder by convulsions. The storm will, no doubt, clear the air, and we may live to see that it has done so, and how it has done it: but in a region like this, there should be an everlasting peace throughout all Christendom, the peace that passeth all understanding. If the churches have not this, why is it? How does all disorder come? From self-will as opposed to self-abnegation—a doctrine taught from every pulpit and learned by—how many churches?

It is a source of reasonable happiness to know that all the Nonconformist Churches are at peace. We may look, we believe, through every quarter of the globe, and not find a sign of ecclesiastical dissension excepting amongst those who have affected, or are affecting, State-Churchism: here there is literally no peace. The communion patronised by the State, bound by carefully-worded Articles and Acts of Uniformity, is torn asunder by intestine division. There is neither agreement of thought, of sentiment, of feeling, or of purpose. Party is fighting against party, each excommunicating the other. Enter within the borders of that Church, and we find nothing but volcanic convulsion; outside, there is nothing but a calm sunshine on a peaceful land. Some State-Churchmen make much ecclesiastically—and in the matter of show—of Christmas. Could they not make a little more of it as a reality?

Here, just upon Christmas Eve, we read in the

Record a trumpet-note of war. It is given in the following, which we quote from Monday's paper:—

We continue to receive communications affording strong confirmation of the bias in favour of Ritualism manifested in the Committee of Convocation, of which the Prolocutor, Archdeacon Bickersteth, is chairman. Out of twenty-seven members nominated by the Archdeacon Bickersteth, no less than thirteen were pledged by their public acts. Rumours, which published anonymous contributions do not shake, are rife as to scenes of violence in the committee, and are almost universal, portending a conflict within our Church as very near at hand. We are informed, on the authority of members of that committee, that, notwithstanding Archdeacon Bickersteth's fair words, there is every probability of proposals being carried, which the great mass of Churchmen, as well as the House of Commons, will indignantly repudiate.

"Scenes of violence"! (above all in a Convocation committee) and "portending a conflict within our Church as very near at hand"! that is the best Christmas news the *Record* has to give us concerning its Church. Is this, at this present Christmas, as it should be? Possibly there must be war before there can be peace, but should war be apparently necessary?

The possible or probable proclivities of the Committee of Convocation are engaging the earnest attention of the Evangelical party. The paragraph we have quoted is simply one note of alarm—we have, in other ways, something like a chorus. A contribution thereto is contained in a leading article, anent the publication of the proceedings of the recent Convocation. Of course this brings the Prolocutor again upon the scene, and we are thus edified—

We cannot stay to speculate upon the value which the Prolocutor set upon his constituents, if may use that term. It may be that in the course of the session he had formed an opinion which led him to this summary method of dispensing with any consideration for them. That, however, does not concern the public. But what does concern them is that a conclusion has been arrived at in Convocation on an important matter by the nominees of the Prolocutor forming, with himself, a packed majority. It is true that in his reply Dr. Bickersteth states that "the Committees of the Lower House of Convocation are nominated, not appointed, by the Prolocutor. The names when selected are submitted to the House, and when so submitted they may be either approved or rejected. The selection of the names is a matter always of some delicacy and difficulty, and sometimes, as in the case referred to by Mr. Girdlestone, of very grave responsibility. The object in the nomination of the committee on Rubrics was, not to give a majority to any party in the House, but to secure an adequate representation of every recognised school of thought in our Church." Dr. Bickersteth adds that in his opinion this committee "exhibits a fair balance of opinion."

There have been strange things done occasionally in committees of the House of Commons, especially in times of fierce political excitement, but never, we think, the like of this. There has been usually some effort made to show an appearance of impartiality. Here this has not even been affected.

And from this we go on to the hypothetical restoration of the mass in England, as though it had not already been restored.

If we could imagine that meetings or speeches would settle this question, the meeting at Bristol last Wednesday, and the speech of Dean Elliott, would assuredly have considerably helped to settle the whole matter. Dean Elliott said, referring to what is being preached—

And these doctrines, in one short word, are the sacrifice of the mass, with many of its adjuncts of ceremony and of doctrine, which caused the Church of England, in its Thirty-first Article, to affirm: "The sacrifices of masses are blasphemous fables and dangerous deceits." (Applause.) The reason, then, why we meet this night, is that, warned of continued and disloyal aggression against the hitherto received doctrines and usages of the Church of England, we may see what best may be done in defence of the character of that Church as we have received it.

And here—

And be it remembered, that the conflict is not one of our seeking. We have never wished to interfere with long-accustomed usages, though some are not indicated by any rubrics, and some are diametrically contrary to them. We have never argued for a dull and leaden uniformity or sought to overlay the spirit by the letter. (Applause.) But here innovation is attempted to be forced upon us—not of harmless ceremony, but through treacherous ceremony; doctrine opposed to that of the Church of England and the Reformation; doctrine meant to supersede within our Church the doctrine of the Reformation. And this is the question which awaits the arbitrament of the people of England; the Reformation or the counter-Reformation—which shall it be?

There was a great deal more of the same, but the dean was, to some extent, wrong. The Evangelicals have not "sought" this conflict, but their quiescence has invoked it.

Then we have Canon Girdlestone, who says—

If there ever was a gigantic sham endeavoured to be palmed off upon the people of England, undoubtedly Convocation was that sham. His own wonder was how a bubble with so thin a skin had not burst to pieces long ago.

And so the Evangelicals welcome the coming Christmas.

This is the conflict now pressing upon the Church; but a conflict of another kind is predicted

for us by a Church journal. We read in the *Church Herald* as follows:—

The next point will be the Disestablishment and Disendowment of the Church of England. At the next election this will be the certain cry. On this the appeal will be made. Archbishop Tait, and his Erastian clique of bishops, will turn out to have been Mr. Miall's and Mr. Leatham's most efficient allies. They have sent from 4,000 to 5,000 of the youngest and most vigorous of the Anglican clergy over into the ranks of disestablishment. There is the fact, whether we like it or not.

How melancholy such a fact must be to people who do not like it! We can lay no flattering unction to the soul of the *Church Herald*; we are only glad to hear from such an authority such good Christmas news.

How differently people judge the same matter! Here we had Sir Vernon Harcourt, on Monday night, predicting a tremendous increase of Romanism from disestablishment—if ever disestablishment should take place—declining, of course, to notice how the Establishment is now the only feeder of Romanism, while in the *John Bull* we read this—

Mr. Adam, in addressing his constituents at Kinross on Monday, advised Nonconformists not to press too hard for disestablishment at present. He may rely on it that all their pressure now and hereafter will be of no avail if Churchmen are true to themselves, and while acting vigorously on behalf of Church defence, carry out needful Church reforms, and be at peace among themselves. The aim of the Government will be to promote such a policy, and to secure essential uniformity with proper elasticity; and in a few years the Ritualists, who would be nowhere in the case of disestablishment, will be thankful for having been awakened even rudely from a visionary dream; and in their zealous labours for the poor, and the hearty services sanctioned by law, will look back with wonder and amazement to the anarchy and lawlessness of the last few years.

We beg the Romanists' pardon; we have identified them with the Ritualists.

We gave, last week, considerable space, but not more than was desirable, to the progress of the disestablishment movement in Scotland. We have now the opportunity of looking at what has been said and done from the point of view of an English Presbyterian contemporary, which, at one time, discontenanced the proposed abolition of Church-rates. The *Weekly Review* now says:—

There can be no doubt about the progress the idea of Church Disestablishment is making among men of all parties in this country. To a majority of reflecting minds the separation of Church and State appears to be merely a question of time. The current of events and the march of intelligence, both in Great Britain and on the Continent, are evidently preparing the way for a solution of the greatest internal question that can perplex modern statesmen. The union of Church and State, when the members of both nearly coincide, may seem very natural, and certainly has its advantages. But when the Church is split into sections, no one of which is larger than the rest combined, an ecclesiastical establishment has all the appearance of injustice, and can with difficulty be maintained. We speak only of the political and practical difficulties constantly springing out of a union of the Church with the State, and say nothing at present of those religious objections to any such union which a great number of excellent Christians conscientiously entertain.

In reference to Scotland, our contemporary remarks:—

The disestablishment agitation, precipitated by the abolition of Patronage in the Established Church, has been formally inaugurated by great public meetings held in Edinburgh, Glasgow, and other important cities. The speeches delivered at these meetings were all of the right stamp, clear expositions of principle, and perfectly free from everything like abuse. The Established Church was referred to respectfully and even kindly by all the speakers, and we only hope that the champions of that Church will observe a like moderation. The Free Church and the United Presbyterian have agreed to attack the Establishment on grounds common to all the non-Established Presbyterian Churches in Scotland. Their two chief arguments are, that disestablishment is a right thing in itself, and that it is absolutely necessary to the reconstruction of Scottish Presbyterianism. Scottish principles and Scottish history certainly appear to us to give irresistible force to both these arguments.

And so on. See how we have grown! Here is visible growth in a year.

THE LIBERATION SOCIETY.

NOTTINGHAM.—On the 17th inst. a lecture was delivered in the Mechanics' Lecture Hall, Nottingham, on "The Vatican Decrees in connection with the Separation of Church from State," by Mr. Allanson Picton, M.A., a member of the London School Board, under the auspices of the Nottingham branch of the Liberation Society. There was a very large attendance, the chair being occupied by Mr. J. B. Hutchinson, who, in the course of his opening remarks, expressed his belief that if a general election were imminent there would not be a candidate but who would allude to the great question of disestablishment. (Applause.) Their opponents, too, were combating the matter very strongly, and everyone knew that men did not combat shadows. After referring to the prominence given to the relations of Church and State abroad, he said it was very desirable they should look this question full in the face, and make them-

selves acquainted with the broad facts of the question, so that they might be prepared when the disestablishment and disendowment took a practical form, which it would most assuredly do in the course of a few years—(applause)—that they might be prepared to know what they wanted, and not to commit the blunders which they had done in the Irish disestablishment scheme. (Hear, hear.) As Liberationists they had no quarrel with any particular religious body in the country. They had no feeling either for or against High or Low Church, but said let both of them carry out their views, and carry out their beliefs to the best of their ability; and if they could enjoy their highly-decorated churches and peculiar ceremonies let them do so by all means, but at the same time let those who wished to perform all these things do it at their own expense, and free the rest of the public from responsibility in the matter. (Applause.) Mr. Picton, who was cordially received, then proceeded to deliver his lecture, which was partly of an historical nature, and showed that both the ecclesiastical and secular power had interfered with religion only to injure it. He read extracts from decrees emanating from the Vatican which tended to make the Pope viceroy of God on earth—nay, almost the incarnation of divine omniscience. After a lengthy and able argument, showing the necessity for a separation of Church and State in England, as a matter of justice to Ireland and to the English people, he said that so long as the State persisted in meddling with theology, and taking to itself those functions of the spiritual power which it never could discharge, there would always be some principles which any representatives of some church or communion might grasp at for their own advantage. Another reason he advanced for the disestablishment of the Church was because the clergymen of the Church were constantly opposing school boards in the erection of schools for the education of the poor. The Church itself was rent with internal discords, which no action of the State could heal. The sanctity of language, which was given to us to say what we mean—the sanctity of language was continually outraged day by day by hundreds of clergymen signing afresh a set of articles which they every one interpreted in a different manner. (Laughter and applause.) He hoped that all present would come to the help of a movement which would, sooner or later, shake an intolerable yoke from the consciences of a generous nation, and make this land for ever invulnerable to the machinations of priestcraft. Mr. E. Gripper, chairman of the school board, moved a vote of thanks to Mr. Picton for his admirable lecture. The Rev. R. A. Armstrong seconded, and the proposition was unanimously carried. A correspondent at Nottingham says that Mr. Picton's lecture was most able and telling, and greatly enjoyed by an intelligent audience. When he came to the practical application of his address, the sentiments he expressed were cordially cheered.

LEICESTER.—The annual meeting of the Leicester Auxiliary of the Liberation Society was held in Belvoir-street schoolroom on the 15th inst., the Rev. J. P. Mursell in the chair, who expressed his gratification at the progress of the movement. Mr. G. H. Baines having read an interesting annual report, Mr. Stanyon moved its adoption, and expressed his hope that the friends of the society in Leicester would do their share in contributing towards the 100,000*l.* special fund. The Rev. A. Mackennal, in seconding the resolution, said that anything more discreditable than the conduct of Mr. Mackonochie, who resisted the law which he was pledged to obey, he could not conceive; while the Scotch Patronage Bill had had the effect of throwing the Free Church into the movement for disestablishment. It was for them to educate the people that they might fully understand and approve of the object they proposed. Mr. John Bennett, of Kirby Muxloe, moved, and Mr. W. Baines seconded, a resolution pledging the meeting to assist in raising the special fund referred to, the latter saying that Leicester had always responded to the appeal for funds, and expressing his satisfaction that the unsectarian and national character of the Liberation Society was made increasingly prominent. After an address from Mr. Hastings, the agent of the society at Birmingham, Mr. Tooting, from New South Wales, said that that colony had very successfully gone through the ordeal of disendowment, and he believed that such a measure would be equally successful in England. Mr. Downing moved and Mr. Bramley seconded the appointment of a committee for the ensuing year, and the Rev. A. F. Macdonald in the course of some remarks said that in respect to disendowment it was important that the property of the State Church should be devoted to national objects. The signs of the times clearly indicated they were coming to the beginning of the end of ecclesiastical establishments. Votes of thanks brought the proceedings to a close.

EARL'S BARTON.—On Tuesday evening of last week a very successful meeting in favour of the disestablishment of the Church of England was held in the Baptist Schoolroom, when an able and entertaining lecture bearing upon the subject was delivered by the Rev. Thomas Adams, of Daventry. There was a numerous and respectable company, and the proceedings were characterised by the utmost cordiality and good feeling. E. Ashworth Biggs, Esq., presided, and delivered a vigorous speech on the state and prospects of the Liberation movement, after which Mr. Adams gave his lecture,

which was received with great applause. On the motion of Mr. Field, of Ecton, seconded by Mr. George Jordan, and supported by Rev. F. Fielder, a resolution in harmony with the object of the meeting was carried. Thanks were accorded to the chairman and lecturer.

BURY, LANCASHIRE.—On Wednesday night a meeting was held at the Co-operative Hall, Bury, Mr. J. Duckworth in the chair. Mr. J. Kingsley (Manchester), referring to the Bishop of Manchester's speech in reference to the Liberation movement, said he did not think any man in a high position could confer upon the Liberation Society a greater benefit than to speak against it. (Hear.) He compelled attention to the society and to its principles in circles and regions which had raised around themselves barriers against intrusion of any such uncomfortable and unpleasant topics as Liberationists discuss. The bishop was an able man; he need not say that he was a talkative man, but he talked well. He heard him speak very eloquently some time ago about "scamped" work, and he could not help thinking that there was a good deal of scamped work in the Church, of which the bishop was so eminent a member, with which he might have dealt. The traffic in livings was a very disreputable kind of scamped work, and it pointed to one of the differences, one of the peculiarities that attached to congregations and churches that belonged to the Episcopal communion in this country. If they could bring their Church friends to see how helplessly and hopelessly they were committed to abide by the conditions and accept the decisions which the common market pronounced for them, they would see at once that it was high time that some modification of this custom at all events should be produced, and that this abominable traffic in livings should be put an end to. (Cheers.) The Rev. J. B. Heard, M.A., Mr. S. Knowles, and other gentlemen also addressed the meeting.

THE DISESTABLISHMENT MOVEMENT IN SCOTLAND.

On Tuesday, Dec. 8, a special meeting of the United Presbyterian Synod was held in Queen-street Hall, Edinburgh, to receive the report of the committee on disestablishment and disendowment, and to consider the position and duty of the United Presbyterian Church as affected by the recent Patronage Act. Notwithstanding the inclement weather, there was a large attendance, some 150 members of the Synod being present. The Rev. Dr. Andrew Thomson, Broughton-place, Church, Edinburgh (Moderator), presided, and preached from John iv. 35—38. After some preliminary business, The Rev. Mr. Hutton, Paisley, convener of the Synod's Committee on the Disendowment of the Churches of England and Scotland, gave in the report which had been prepared by that committee. The report, after narrating the circumstances connected with the passing of the Patronage Act, proceeds:—

Reviewing the circumstances and events of recent months, the committee regard these as full of promise for the cause of disestablishment and opportune for energetic action on the part of its friends. The passing into law of the Patronage Bill, while in itself an undesirable triumph of wrong principles in legislation, has been productive of important discussions and movements both in and out of Parliament, and is already showing itself more calculated to embarrass its friends than to conciliate others. Politicians and Churchmen of the old school dislike its transfer of the civil rights of patrons to unknown constituencies chosen in the close councils of Kirk Sessions. The sentiment of justice and religious conviction is wounded by the contempt of the position of the non-established bodies displayed in its features and advocacy, and by the "coarse secularism" with which matters professionally affecting spiritual relations are determined by its provisions. Nothing in the Act as passed or as shaped by the regulations of the commission can alter the verdict pronounced against its earlier form by the non-Established Churches whether on the separate or on the common grounds. It recognises no spiritual right of the Christian people or independent function of conscience in Church acts. It breaks no rivet of State control, but only eases a fountain of jurisdiction and liberty to the Church and its members. The Free Church justly regards the Act as a renewed setting of the seal of the Legislature on the denial by Parliament of the claim of 1842, and, realising the responsibilities of her free position, has confirmed her attitude of May last, and distinctly faced round to disestablishment. The committee are fully alive to the importance of co-operation with all seeking disestablishment, when this is attainable without compromise of principle or action. It may probably be found that for some time it will be most convenient and effective for those opposed to all State Churches to maintain local associations for mutual counsel and work on their own methods, while co-operating as they may judge expedient, with individuals or societies working towards the same result, a course which will tend to the healthful and independent intercourse of all parties, and to a final movement in force. Looking at agencies on the field, the labours of the Liberation Society continue to be invaluable, and their extension among us is to be hailed. The Disestablishment Association is already telling in its sphere on the progress of the movement. The question of the ultimate disposal of the fruits of disendowment has been brought in recent publications into some prominence as a distinctive point of advocacy. To make co-operation for disestablishment conditional on any particular application of the liberated national property would be unsafe and divisive, and it is not called for by any demand of principle. The true contention would seem to be the

general one, that the property liberated shall be applied in future to uses strictly national and common. The position of this Church in view of the great principles which have been violated and travestied in the proceedings of the Kirk and of Parliament is a responsible one. The Patronage Act has been held up as a concession of Christian liberty and a restoration of ancient privileges, while it is but an artificial imitation of the order of Christ's House. It is not the fruit of Church life, but the offspring of public policy; not the gift of the Head of the Church, but the counterfeit boon of Cæsar. To rejoice in this, except as a sign of the times or an event which may be overruled for the growth of habits of liberty in the Kirk, would be worse than foolish. The State and the State-Church have freshly reasserted and exercised their unrighteous power, and monopoly has grasped new privileges. They have directly challenged the non-Established Churches to show cause why they exist. It is an experiment on the patience and principle of all dissent. The appearance of acquiescence by silence or inaction would be more hurtful than it could have been at any former period. If the United Presbyterian Church could become passive while a system it believes unscriptural, unjust, and injurious to the peace of society and the union of Christians was lengthening its cords and strengthening its stakes, at the time when the Papal and Erastian forces simultaneously exhibit kindred arrogance on the wider field of European life, it would be wanting to its whole testimony, and would rightly cease to guide opinion. We heartily wish Godspeed to the labours of the Kirk in the common cause. But when most strengthened by charity and self-knowledge we shall feel that to spare the system of civil establishments of religion is not to spare religion, but only to spare the inventions of men, the crutches and swappings by which its native energies have been superseded and cramped. Its own properties and institutions are indestructible, and disestablishment, which sounds to fearful ears as the loosening of its pillars, is only the removal of those things which may be shaken, that those things which cannot be shaken may remain. We owe it to every principle of justice to demand disestablishment. It is due to our people, who are prosecuting their religious enterprises at their own charges, to protest against a system which imposes on them the burden of its support, and meets them at every point with the competition of State-paid agencies; and it is due to our self-respect and the claim of Christian neighbourhood to resist legislation which increases the power and prestige of the State Church, and deliberately puts out of court the population beyond its pale. We owe it to the state of our public relations to repeat that we at least stand in the old paths of Christian dissent from all civil establishments of religion, and can accept no terms of compromise either from the Kirk or Parliament; that the disestablishment and disendowment of the State Church are the indispensable conditions of any possible union or reconstruction of Presbyterianism which shall embrace the Church whose founders, Erskine and Gillespie, suffered and testified foremost for popular rights; and that aught else is the dream of politicians and ecclesiastics unacquainted with the working of principles and the inspiration of free Church life. In conclusion, the following are suggestions respectfully recommended to the attention of the Synod:—

1. To reappoint the committee to watch over the question of disestablishment, and to use all suitable means for its advancement.
2. To authorise them to carry out their plan of further publication, and to receive and apply contributions towards promoting the circulation and defraying the expenses, of their issues, as agreed last year.
3. To recommend that each presbytery appoint a committee of its number on disestablishment, with a convener, who should correspond with the convener of the Synod's Committee regarding local means for advancing the cause.
4. To recommend to ministers in their pulpit instructions to call special attention to the subject of the spirituality and independence of the Church and the law of Christ for its maintenance and extension, and the manner in which these are violated by the system of civil establishments of religion.
5. To remit to the committee to prepare a pastoral address, to be submitted among the printed papers for approval to next Synod, on the duty of the Church in reference to the question of disestablishment.
6. That the report and deliverance of Synod be printed and circulated under the direction of the committee, and, with relative documents, printed in the appendix to Synod minutes.
7. In particular the committee recommend the Synod to issue a series of resolutions on the position and duty of this Church as affected by the recent Patronage Act."

Mr. Hutton, at the invitation of the Moderator, then addressed the Synod in a forcible and lively speech, which was much applauded. He said that an Established Church, if for no other reason, never could have spiritual independence, because it put itself at the mercy of legislation. It was indeed said that voluntary churches were subject to the interposition of the courts of law, and that these courts would enforce the contract of membership. There was a fallacy underlying all such statements. Assuming that the laws were just, spiritual independence did not mean superiority to civil law or equality of authority with it. It meant complete ecclesiastical liberty. Questions of property fell of course to be determined in civil courts whether the property belonged to Churches or other bodies. As to acts of worship and discipline, it was simply idle to talk of these as possible to be compelled. Damages for malicious persecuting of character were fair, but the reduction of sentences was unimaginable. Contract proper was that which came under legal definition and cognisance, but civil government was not a paternal one, much less a grandmaternal, to deal with all that human beings under the manifold influences of life might agree together to do. ("Hear," and applause.) Spiritual independence arose from the rights of the individual, the rights of conscience, or of man under law to God. It lay in an area left out of specific legislation too sacred, too inner for the force of law. The incurable vice of Established Churches was that they wanted recognition secured by legal forms and penalties. From this Voluntary Churches were

free. In its practical aspect the Patronage Act had little claim on the regards of the Churches. Advocated boldly as a means of disintegrating and absorbing piecemeal the membership of other communions, it was a legalised policy of ecclesiastical kidnapping—(laughter)—sheep stealing by Act of Parliament. (Renewed laughter.) Yet they heard of such things being homage to Christianity. Every effort was being put forth to uphold the State Church, and even the very studies of the universities were directed to this result. Mr. Hutton concluded his speech in the following terms:—

Not to us belong weapons of the rack and the guillotine, the Bastille and the Calton Jail, but to Popery, despotism, to the Red Republic, and the Church of Scotland. The infamy of the terror belongs to the system of political religion, and the goddess of reason was simply the new divinity of the Establishment. (Applause.) Catholicism, atheism, deism, the virtues, the mathematics—these were in succession the State worship of France—at whose successive shrines the foremost worshippers and ministers, hastening to save their necks, were the State clergy of the hour, while religion survived in the hearts of lowly men. (Applause.) Our warfare is not of this kind. It is not carnal, but mighty through God. Politics must be purified, but we do not wait for party politicians, who may know as little of times and seasons as their neighbours. But they are everywhere clearing their feet. They may be seen now going before the country patting disestablishment on the head. They believe it to be the winning horse, only just at present they would rather not mount. (Laughter.) Some of these gentlemen believe in the course of events, but they believe that events rise of themselves. These are not the hardy mariners who bring home the freights of legislation, but the tide-waiters who first see the good ship safe across the bar, and then go out in their paltry skiffs to huzza at the discharge. From such we expect little. There is one who towers in his defeat above the throng—a statesman, of whatever errors, of living power, whose name must be pronounced with profound respect and gratitude. (Applause.) The nation has to thank him for much, and last, not least, for his blast on the Vatican decrees. (Great applause.) Not an idolator of Establishments open to impression, capable of growth, the only possible head of his party—(applause)—he cannot be neutral in the coming struggle. (Applause.) We might naturally wish for such an auxiliary or such a political captain. We would prefer to see him rather than his distinguished rival, who lives on the chapter of accidents hermetically sealed—(laughter)—seize the wavering helm and shape the course to disestablishment. But whether with or without the one or the other, the cause is assured. (Applause.) Providence will raise up the Moses or the Joshua of the war. The battle is the Lord's. Trust not in princes, nor in man's sons. The kingdom, which is not meat and drink, but peace and joy in the Holy Ghost, the mountains of the Lord's house shall be established upon the mountains and exalted above the hills, and all nations shall flow into it. Free Christianity shall own the earth; kings shall be the nursing fathers; and their queens the nursing mothers of the Church in a fashion better than that of centuries, by the right exercise of every function, the merging of righteous judgments, the nursing of personal service, and consecrated lives. (Great applause.)

A resolution suggested by Mr. Rankine, Cupar, "That the synod receive the report, approve generally thereof, thank the committee for their diligence, and for their able and valuable services," on being put to the synod, was unanimously approved.

Mr. Renton, Kelso, moved resolutions with the view of defining the position of the Church in reference to the question at issue, protesting against the Patronage Act as having been framed to strengthen the Established Church of the minority, and asserting that it is the duty of the United Presbyterian Synod once more emphatically to declare that, while ever ready seriously to consider proposals for union with other churches on a Scriptural basis, and to unite with every branch of the Church of Christ in all Christian work and service, this Church must continue to testify and labour in all suitable ways for the disestablishment and disendowment of the Established Churches of this land, and to look and pray for re-union only in connection with this issue. In the course of his speech, in moving these resolutions, he said that the questions raised by the Patronage Act concerned the State and all Christians as well as the Established Church. They as United Presbyterians had this advantage in dealing with it, that they had no new ground to take up. (Cheers.) Forty years ago that ground was taken, and all that had since occurred showed that it was well chosen. Their denominational interests and Presbyterian principles were dear to them; but in their first campaign against the State Church it was not as seceders nor Presbyterians, but they went as Christians, holding the Word of God to be the only rule of faith; that the Church's dependency on the State was unscriptural, contrary to the will of Christ, degrading to the Church, and detrimental to religion. Citizens of all classes who valued the rights of conscience and of justice, which were also a part of the law of Christ, could unite with them in holding that no man should be mulcted in a farthing to support another man's religion, and that no man for his religion should be put a hair's breadth above or below another before the law. (Applause.) There were various questions dependent upon the disestablishment and disendowment of the Church, which were quite distinct, and required that a variety of other considerations be taken into account, such as that of the disposal of teinds and other national property, and that of Presbyterian union. The resolutions he had to move were long, but they were drawn up with the view of not only stating but of explaining the principles and grounds taken by their Church.

Dr. Cairns, of Berwick, seconded the resolutions

moved by Mr. Renton. He did not mean on this occasion to add one word to what he had said elsewhere on the subject of disestablishment; but he should say a word in regard to the Patronage Act, and their duty to speak out strongly in favour of the rights of Christian people, because he was persuaded that there never was a more complete mistake and delusion than to suppose that the rights of Christian people were promoted and advanced by the Act. Never was a Church more earnestly called to lift a testimony against anything than against the error that Parliament, the Commission, and the General Assembly had fallen into in settling this question. So far as he had noticed—and he had read a good many of the speeches—he had not yet encountered a single appeal to Scripture in regard to the whole question of the right of electing ministers. The want of an appeal to Scriptural authority would have been sufficient to vitiate it from the beginning. And what had they reached as the actual result? The whole of the communicants now were to be put on the roll, but these were to be overridden and interfered with by a kind of franchise for adherents. In the United Presbyterian Church there had always been a recognition of the privilege of adherents to adhere, but here they had adherents erected into constituents. They ceased to be adherents, and that in regard to one of the most important functions which could be exercised by the Christian Church, for they had been endowed with all the perfectly legal rights of communicants—a thing unknown, he believed, in the history of the Church of Scotland, and certainly unknown in the history of any Christian Church that had ever professed to stand on a Presbyterian basis. What right had any person in the congregation who did not belong to that spiritual society, who had not entered in by the door, and might not be connected with Christ's people at all, to be admitted to the election of a spiritual guide for that people? What right had an extraneous body like that to such a privilege—a body who had never sat in connexion with a Christian Church until this opportunity of exercising the Parliamentary franchise had made them come forward and say, "We do not want to be communicants; we want to be adherents. We are willing to be sat upon by the kirk-session as to whether in point of character we could be communicants if we applied." If ever there was a travesty of the sacred function of electing a Christian minister, it was that made public in this whole transaction. On the ground of maintaining the purity of the Christian Church, the spirituality of its ordinances, and the distinctness of the Church as a separate body from the world, they were called upon, independently altogether of the question of disestablishment, to say that an anomalous and corrupt constituency like this should not be permitted in this country without their recording a distinct, deliberate, and solemn protest against it. (Applause.)

The motion was afterwards put to the synod, and received with cries of "Agreed." After a pause the Moderator again put the resolutions from the chair, when they were received with acclamation and formally declared carried.

The *Daily Review* of Edinburgh attaches great importance to this demonstration, not doubting that the position taken up will be made the basis for ulterior proceedings of a calm and moderate, though distinct and practical type, which will have the effect of quickening and guiding opinion upon this matter. If the evils and grievance of the Scotch Establishment, and the injustice of recent legislation, are made so clear as to strike home upon the intelligence of thinking people, the result can neither be doubtful nor remote. The United Presbyterians will co-operate with other agencies now in the field, and with the whole set of public history and opinion, to make it certain that the days of the State Church as a political institution are numbered, thus ensuring for all that is vital within her the means for enhanced usefulness, for free, beneficent, and self-governed development.

ABERDEEN.—The meeting here, of which we gave a telegraphic report only last week, was held on Dec. 14 in Belmont-street United Presbyterian Church, a good-sized building, which was quite filled. There was a very influential attendance, including the Lord Provost and several bailies. Ex-Provost Webster presided, and in his opening speech said that the movement came from the uncontrollable feeling of the mass of those attached to the Nonconformist churches, and, instead of their being led by those who usually take the lead in such matters, he could only say that they had been tardy, and had waited rather for them. The Rev. Principal Lumsden (Free Church) spoke at length, and reviewed the struggle between the disruptionists and the Establishment. He said that Free Churchmen wished to carry on the work of their Church in peace and quietness, were not unwilling to try whether they might not work alongside of the remanent Establishment; and at all events were willing to allow it a trial in its altered position. But circumstances had occurred which necessarily terminated that period of silence, and compelled them to declare that, in the interests of national religion, the present connection in that country between Church and State should terminate. Two more Free Churchmen—Mr. Mitchell and the Rev. Mr. Iverach—followed, and then Mr. Carvell Williams spoke. As that night closed his third tour in Scotland this year, he said that he should venture to state some of the impressions he had received, and to give a little advice. He con-

trasted the action of the Scottish and English volunteers for the last thirty years, during which the latter, with less force at their disposal than the former, had acquired more at the hands of the Legislature, because they had set before themselves a practical political object, as well as engaged in a controversy. He recommended those who were engaging in the agitation for the first time to take their stand upon a good principle and courageously stick to it. He wholly differed from Professor Lumsden in thinking that this was a peculiarly Presbyterian and Scottish question, and said that, if success were to be secured, it must be treated as something more than a quarrel between the Eree Church and the Establishment. He also said that as the English Volunteers were doing their best to understand the Scottish Establishment question, he hoped that Scotch Volunteers would not neglect the English question. Mr. Paterson (Free Churchman) having spoken, Dr. Edmond followed. He also insisted the joint responsibility of Scotch Volunteers for the state of things existing in England, and then proceeded to deal with the "national-religion" and "bulwark-of-Protestantism" arguments. Another Free Church minister—the Rev. A. Moir—and ex-Bailie Ross having spoken, votes of thanks closed the proceedings at a quarter past ten.

CHURCH OPINION.

Apropos of the Public Worship Regulation Bill to come into action next July, the *Church Herald* says:—"There will only be two courses for the clergy to choose between, and they are these: 'complete submission' or 'immediate resignation.' If the first is not taken, ruinous legal proceedings will at once rapidly follow. We believe, consequently, that when the issue is plainly perceived several resignations will be made. With many (whether we may like it or not) the idea of 'a Free Church' is steadily gaining ground."

Mr. Mackonochie, presiding on Thursday at the Holborn branch of the English Church Union, spoke of the recent decision of the Court of Arches. It taught them, he said, that Catholics were not meant to win in law courts. The Catholic Church won its battles through its apparent defeats. St. Peter and St. Paul were beaten in the law courts of the two Caesars, and all the martyrs had won the Catholic cause by being beaten by the world. St. Alban's during the last twelve years had been to him no bed of roses; but the feeling that his congregation backed him up made it pleasant. He had his place in the Church of England, and had no intention of seceding. The Church of England had nothing to do with these prosecutions, for the Court of Arches was not a spiritual court, and they had no right to give up the things of God to a court which was not a spiritual court. Mr. Mackonochie has not (the *John Bull* is informed) personally appealed to the Judicial Committee, and the English Church Union, on his behalf, has done so to gain time, and without any intention of the appeal being heard.

The Ritual practices at the Church of St. John the Baptist, Hulme, have induced Mr. Andrew, the parishioners' churchwarden, to address strong complaints to the Bishop of Manchester. The correspondence which has passed between the bishop and the churchwarden was read at a public meeting last night. The result seems to be that the bishop declines to commence a suit against Dr. Marshall, and that the "aggrieved parishioners," represented by Mr. Andrew, have resolved to wait until the Public Worship Regulation Act should come into force before they commence operations.

An influential meeting of Churchmen was held in Colston Hall, Bristol, on Tuesday, to protest against the adoption of Romish vestments and postures in the Church of England, and also against Convocation, as at present constituted, being recognised as representing the National Church. The Dean of Bristol, who presided, opened the proceedings with a forcible condemnation of Ritualist practices, pointing out that the attempt now being made to secure such alterations in the rubric as would legalise these innovations would, if successful, lead to a distinct repudiation of the Protestant basis of the Establishment. The Earl of Ducie, who followed, said the points in question seemed utterly contemptible, but connected with their real meaning they were of the most momentous importance. If the eastward position and the vestments were connected it would be accepted as a sanction for all that was offensive to Protestant feelings, as sanctioning a sacerdotal caste endowed with powers impossible to describe, but that were outside the pale of the Reformed Protestant Church. His lordship urged them to be firm in rejecting all that savoured of Romish doctrine or practice, for the Church of England could not maintain her existence if all suspicion upon this head was not purged out. He echoed Mr. Disraeli's sentiment, that in discussing these questions they should adopt a wider platform than that of party, and he asked them to demand, in a tolerant spirit, that those who introduced these practices should honourably and honestly fulfil their solemn engagement. If their consciences would not permit them to do this, let them depart in peace. The other chief speakers were Bishop Anderson and Canon Girdlestone, the latter making a trenchant attack upon the present constitution of the Lower House of Convocation, a body which he declared to be a gigantic sham, a hole and corner affair, and a snuggery of Popery. Resolutions in conformity with the objects of the meeting were adopted unanimously.

On Monday a deputation, consisting of the two churchwardens, Messrs. R. Orme and J. F. Streatfield, Mr. Pugh, Mr. Biddulph, and several working men, parishioners of St. Mary's, Soho, waited on the Bishop of London to ask his lordship's advice about the recent change of ritual at St. Mary's, consequent upon the appointment of a new vicar. Mr. J. F. Streatfield, in introducing the deputation, said that no one under the late worthy vicar objected to the hearty and beautiful services they had had—a happy combination of the devout and reverent with external manifestations. The bishop, in reply, said the changes they complained of were the giving up of the eastward position and the closing of the mission-school, the Bible-class, and the temperance society. At present Mr. Gwynne was there by himself, but when he could get help no doubt he would reopen the school, the Bible-class, and the temperance society. He understood the deputation wanted to continue, besides the eastward position, vestments and the altar-lights. No one present could feel a greater respect for their late vicar, Mr. Chambers, than himself, although he differed from him on some points. They asked him to require a clergyman who felt himself bound to obey the law not to obey the law, but it was not a question for him as bishop or a clergyman to urge whether the law was right or wrong. They must obey the law as it was, and to urge disobedience to the law was to produce anarchy. None of these matters of ritual were by the commandment of God; but if so, there had been a great deal of disobedience in Christendom, and they could not say they were the custom of the Church. For nearly 300 years, and until about thirty-five years ago, the eastward position was unknown in the Church. Neither could they say it was usual or important that these things should be observed when they recollected that for two centuries the holiest men of our Church were content with the north side, and never dreamt of the usage which had lately come into practice. If he gave his permission to a clergyman to do what was contrary to law, what might follow? The next week that clergyman, by the action of one parishioner, might be brought for trial, and his permission would not be the slightest protection, while it would be a serious thing for him (the bishop). The law, however, was scarcely settled on these points, and he urged a little patience. What applied to the eastward position also must be applied to vestments. But he asked whether the essentials of religion could be mixed up with matters of ritual of this kind. If the minister had failed to preach the Gospel, he could understand they had a grievance; but matters like these—although they might value them—were, after all, small things.

CHURCH AND STATE ON THE CONTINENT.

Archbishop Manning has returned from Rome without the cardinal's hat which it was said he would bring with him. The circumstance is ascribed to jealousy among the resident members of the Sacred College. However much a favourite he may be with the Pope, he is not in good odour with the Italian princes of the Church, who are besides notoriously averse to the elevation of foreigners.

A special telegram, addressed to the *Cologne Gazette* from Rome, states that the Pope has struck Monsignor Vorsak off the list of the privy chamberlains, and deprived him of the title of Monsignor, on account of his relations with the late Father Theiner, his participation in the editing of Theiner's work on the Council of Trent, and his acceptance of the Librarianship of the Vallicelliana Library.

A French provincial paper announces that Monsignore Meglia, the Papal Nuncio, having asked Cardinal Antonelli what reply he should make to the speeches in the German Reichstag which charged him with stating that the Papacy reckoned on the assistance of revolution, received the following reply, "*Il faut se faire.*"

A South German correspondent writes to the *Cologne Gazette* that some years ago a priest, affiliated to the Order of Jesuits, said to him in the course of a conversation—"Our Order of Jesuits will soon be the conqueror in Europe and America. In Europe Liberalism is far too inactive to hinder our labour enduringly. The thing is more difficult in England, but even there success is certain. Before the lapse of fifteen years we shall have converted so many peers that the Protestant legislative machinery will be completely obstructed by our Upper House majority whenever it may desire to work against us. We shall have a Catholic Upper House even before it will be thought of in England that the Church wishes to re-establish her domination there."

Bishop Martin has been summoned to appear on January 5 before the Ecclesiastical Court of Berlin to show cause why the application of the Government for his deprivation from the see of Paderborn should not be granted.

At a consistory held on Monday the Pope nominated several titular bishops for Italian, French, and Spanish dioceses. Seventeen bishops *in partibus infidelium* were also nominated. After the close of the consistory, the Pope received the congratulations of the College of Cardinals on the advent of Christmas. Cardinal Patrizi gave expression to the sentiments of affection entertained by the Sacred College towards His Holiness, adding that at this unhappy period it was a great consolation

for them to witness the Pope's admirable patience, which they would endeavour to imitate. The Pope replied in very serious and earnest language, giving very appropriate advice to the cardinals and new bishops. He also severely blamed the ecclesiastics who took part in the last elections to the Italian Chamber of Deputies.

Cardinal von Simor, Primate of Hungary, has formally excommunicated Professor Hattala, of the University of Pesth, for not accepting the dogma of Papal infallibility.

The venerable Dr. Moffat has been elected an honorary member of the National Club.

In consequence of the recent prosecutions of Ritualists, the "E. C. U." is once more appealing for subscriptions to the Defence Fund. About 3,650*l.* has been subscribed for.

IMPORTANT, IF TRUE.—The Scotch Tory papers are making much of an alleged recent interview between Dr. Rainy, the Free Church leader, and Mr. Gladstone, which they of course interpret in a sense adverse to the Established Kirk.

JENKINS v. COOK.—This case, which is an action of a layman against a Bristol clergyman for declining to allow him to partake of the Lord's Supper in consequence of his published views on eternal punishment and the existence of a personal devil, is to proceed. It was thought an arrangement would have been effected. But it has broken down, and the necessary papers have already been forwarded to the Court of Arches.

THE WESLEYANS AND THE TITLE OF "REVEREND."—The *Manchester Guardian's* London correspondent writes:—"I hear that the Committee of Privileges of the Wesleyan Conference have taken counsel's opinion respecting the right of the Vicar of Owston and the Bishop of Lincoln to refuse Mr. Keet the title to describe himself as 'rev.' on his child's gravestone in a parish churchyard. The circumstance of this refusal and the remarkable correspondence thereon are so recent that I need not refer to them. Mr. A. J. Stephens, Q.C., and Sir H. James, Q.C., have given an opinion in favour of Mr. Keet, and the Vicar of Owston has been informed thereof, with a request that he will now permit the use of the inscription to which he had objected, and so avoid the necessity of proceedings being taken in the Consistory Court of Lincoln."

THE ENGLISH ROMAN CATHOLICS.—The Paris correspondent of the *Guardian* writes:—"I am told by persons on the Continent, in correspondence with Lord Camoys and other Roman Catholics of the same views and party in England, that the present crisis had long been foreseen by the latter, who were fully prepared for the rupture, which they felt to be inevitable, between themselves and their spiritual guides. They knew that a crisis was impending which must lead to an explosion sooner or later, and would have done so, whether Mr. Gladstone's pamphlet had been written and his appeal made or not; and I am assured, on the same authority, that there is no intention on their part of yielding anything in the opinions they have expressed or the position they have assumed. On the other hand, Archbishop Manning, in his passage through this country on his way to Rome, is known to have expressed himself as determined upon 'war to the knife' (I believe I repeat his words), and to have declared that he will either 'have absolute submission,' or will 'drive out of his Church' those who in any degree dispute its authority."

THE REFORMED EPISCOPAL CHURCH OF THE UNITED STATES.—In its leading features the Reformed Prayer-book is substantially that compiled under the direction of Bishop White in 1785. The word "priest," which occurs in the rubrics of the old Prayer-book, is not used in the new one. In its place the term "minister" is substituted. The Absolution has been changed into a prayer, and the words of the Creed, "He descended into hell," stricken out. The latter clauses of the Nicene Creed have been slightly altered to conform with the prevailing sentiment of Evangelicals. A similar course has been pursued with the Communion Service, the allusions of the old Prayer-book to "holy mysteries," "eating the flesh and drinking the blood," &c., being entirely omitted. In the Baptismal Office the clauses touching on regeneration have been modified to a like extent. The reference to Isaac and Rebecca in the Marriage Service has also been expunged, as savouring too much of patriarchal morality for usage at this enlightened day. Other alterations have been made in the office for the ordination of priests, and in a few other instances, but without any desire to change the general tone of the old Book of Common Prayer. In the language of one of the prominent revisers the alterations have been made solely "to eliminate from the Prayer-book the germs of Romish error, which the compromises of the Elizabethan era have transmitted to us." The calendar of the Reformed Church year tallies with that of the Episcopalians, although no provisions are made in the new Liturgy for celebrating saints' days. The existing membership of the Reformed Church comprises two bishops, thirty ministers, and about 2,600 communicants.—*New York Times.*

MONSIGNOR CAPEL'S REPLY TO MR. GLADSTONE.—Monsignor Capel's reply to Mr. Gladstone's "Political Expostulation" has just been issued. Mr. Gladstone, says the writer, feels much concerned lest the power of the Pope should, in virtue of the Vatican decrees, trespass on the civil domain. "We need only remind him that after the decision

of 1870 the field over which infallibility extends was neither increased nor diminished, since as before the Church has held that 'politics or the science which treats of the State must necessarily, from its ethical character present many points of contact with revealed truth.' In conclusion Monsignor Capel asserts that every page of the pamphlet bristles with insults and misrepresentations. 'Whether,' he says, 'the Liberal party sanction the deed of their leader, or think they have anything to gain from the philippic which he has directed against the Catholics, we know not. Assuredly an attitude of suspicion is not one calculated to generate confidence. Loyalty will not be intensified by offensive charges. One thing at least has been effected by the 'Expostulation. English Catholics have had their eyes fully opened to the fact that Mr. Gladstone's Liberalism is very closely related to the Liberalism of Prince Bismarck. We may now part company with the Right Hon. Author, and assure him, and through him the public, that if Her Gracious Majesty is at any time in danger from enemies abroad or at home, amongst none of her subjects will she find men more willing to shed their blood in defence of the Throne and Constitution than amongst those Catholics who are most loyal in their devotion to the Holy See, who most steadfastly hold every doctrine of the Church, and most heartily accept the condemnations of the syllabus.'

THE BISHOP OF NATAL.—A correspondence is published, from which it appears that the Dean of Westminster asked Dr. Colenso to preach in the Abbey last Monday. It seems that the dean had had some conversation on the subject with the Bishop of London, and it is to be inferred that his lordship objected to the invitation. The dean in his letter reminds the bishop that the Abbey is not under episcopal jurisdiction, and that Dr. Colenso is as much a bishop of the Church as any prelate on the bench. The invitation is not to be construed as a sanction given to all Bishop Colenso's opinions, though as regards even these Dean Stanley, referring to the persecution experienced by Arnold, suggests that in the future they may be regarded differently from the present popular estimate of them. His principal object, however, in asking the bishop to preach appears to have been to mark his sympathy with the right reverend prelate's advocacy of the rights of the natives in his diocese. In a letter dated Dec. 17 the Bishop of Natal declines the invitation, as he does not wish the last few days of his stay in England to be the occasion of contention. He remarks, too, that the assertion of his position, which has been fully recognised by the Primate and the Crown, formed no part of his object in coming here. Dean Stanley receives the decision with regret and with pleasure. With regret because of the loss which will be sustained by the congregation of Westminster Abbey, of pleasure from the thought that possibly the moderation and love of peace which has actuated the bishop in this resolve may tend to soften those bitter feelings and unreasonable prejudices which it was no less the dean's hope in making the offer to correct or subdue. The Bishop of Exeter writes:—"I have not inhibited the Bishop of Natal from preaching in my diocese, and I do not intend to inhibit him." Bishop Colenso leaves England on Christmas Day.

Religious and Denominational News.

MESSRS. MOODY AND SANKEY AT MANCHESTER.

A special correspondent of the *Daily News* gives a sketch of the services which took place in the Free Trade Hall, Manchester, on Sunday last. Though the morning was bleak and frosty, some five thousand persons were present to hear the American evangelists, and numbers thronged the approaches to the building as early as seven o'clock, when the doors were closed, every available seat having been occupied. The congregation was pretty equally divided in the matter of sex, and was apparently of the class of small tradesmen, clerks, and well-to-do mechanics; but at the afternoon meeting elegantly attired ladies and gentlemen, wearing spotless kid gloves and coats of irreproachable cut, struggled for a place in the mighty throng that streamed into the hall when the doors were thrown open.

The service opened at eight, when a local clergyman prayed for a blessing on the day. "Mr. Moody, who sat at a small desk in front of the platform, then advanced and gave out the hymn, 'Guide us, O thou Great Jehovah,' the singing of which Mr. Sankey, sitting before a small harmonium, led and accompanied, the vast congregation joining with great heartiness. 'Mr. Sankey will now sing a hymn by himself,' said Mr. Moody; whereupon there was a movement in the hall, a rustling of dresses, and a general settling down to hear something special. The movement was so prolonged that Mr. Moody again stood up, and begged that every one would be 'perfectly still whilst Mr. Sankey sang.' Presently the profound stillness was broken by the sounds of the harmonium—'melodeon' is, I believe, the precise name of the instrument—softly playing a bar of music, and then Mr. Sankey suddenly and loudly broke in with the first line of the hymn, 'What are you going to do, brother?' Mr. Sankey has a fairly good voice, which he used in what is called

an effective manner, singing certain lines of the hymn *pianissimo*, and giving the recurrent line, 'What are you going to do, brother?' *forte*, with a long dwelling on the monosyllable 'do.' When he had got to the last verse, he, after a short pause, began to play a tune well known at these meetings, into which the congregation struck with one mighty voice that served to bring into stronger prominence the artificial character of the preceding performance. The words have a martial, inspiring sound, and as the verse rolled forth, filling the great hall with a mighty and musical noise, one could see the eyes of strong men fill with tears.

Ho, my comrades! see the signal
Waving in the sky;
Reinforcements now appearing,
Victory is nigh!
'Hold the fort, for I am coming,'
Jesus signals still;
Wave the answer back to Heaven,
'By Thy grace we will.'

The subject of Mr. Moody's address was 'Daniel'—whom he once, referring to the prophet's position under King Darius, dubbed 'the Bismarck of those times,' and always called 'Dan'l.' One might converse for an hour with Mr. Moody without discovering from his accent that he was from the United States. But it is unmistakable when he preaches, and especially in the colloquies supposed to have taken place between characters in the Bible and elsewhere." Having made some introductory remarks, Mr. Moody proceeded to tell in his own words the story of the life of Daniel. Listening to him, it was not difficult to comprehend the secret of his great power over the masses. Like Bunyan he has the great gift of being able to realise things unseen, and to describe his vision in familiar language to those whom he addresses.

On Saturday night the same writer heard Mr. Moody's address to women exclusively, who thronged one of the chapels in a densely populated part of Salford. About 1,000 were present. The subject of the discussion was Christ's conversation with Nicodemus, whose social position Mr. Moody incidentally made recognisable by the congregation by observing that "if he had lived in these days he would have been a doctor of divinity, Nicodemus, D.D., or perhaps LL.D." His purpose was to make it clear that men were saved, not by any action of their own, but simply by faith. This he illustrated, among other ways, by introducing a domestic scene from the life of the Children of Israel in the Wilderness at the time the brazen serpent was lifted up. When the preacher turned aside, and in a very few words spoke of sons who would not hear the counsel of Christian mothers and refused to "look up and live," the silent tears that coursed down many a face in the congregation showed that his homely picture had been clear to the eyes before which it was held up. The special correspondent adds:—"Mr. Moody's style is unlike that of most religious revivalists. He neither shouts nor gesticulates, and mentioned 'hell' only once, and that was in connection with the life the drunkard makes for himself. His manner is reflected by the congregation in respect of abstinence from working themselves up into a state." But this makes all the more impressive the signs of genuine emotion which follow and accompany the preacher's utterance. When he was picturing the scene of Daniel translating the King's dream, rapidly repeating Daniel's account of the dream, and Nebuchadnezzar's quick and delighted ejaculation, 'That's so! That's it!' as he recognised the incidents, I fancy it was not without difficulty some of the people, bending forward and listening with glistening eye and heightened colour, refrained from clapping their hands for glee that the faithful Daniel, the unyielding servant of God, had triumphed over tribulation, and had walked out of prison to take his place on the right hand of the King. There was not much exhortation throughout the discourse, and not the slightest reference to any disputed point of doctrine."

At the meeting of the Synod of the United Presbyterian Church last week, the Moderator announced that legacies to the extent of 10,000*l.* had been left to the church by the late Mr. Charles Leckie, of Peebles.

BROMLEY, KENT.—On Friday evening, Dec. 18, a service was held in the Congregational Chapel, Bromley, in connection with the opening of a new organ. An address on "Nonconformist Ideas of Worship" was delivered by the pastor, the Rev. Robert Tuck, B.A.; and selections of sacred music were given by the organist and choir. The cost of the organ, which was nearly 200*l.*, was provided by the voluntary offerings of the congregation previous to this opening service.

PARK CHURCH, HIGHBURY.—The thirteenth anniversary of Highbury United Presbyterian Church (Rev. Dr. Edmund's) was celebrated on Sunday week, when the Rev. Andrew Thomson, of Edinburgh, preached morning and evening. The collections amounted to 58*l.* 9*s.* This congregation is now in a very prosperous condition. The church, which cost 9,000*l.*, is not only free of debt, but during the year commodious mission premises have been opened at Hoxton, at a cost of about 5,000*l.*, also free of debt.

MISSIONS TO THE ASHANTEES.—A semi-public breakfast was held at the Royal Hotel, Birmingham, on Thursday, in connection with the above movement. Mr. J. D. Goodman occupied the chair, and the attendance included ministers and members of most of the congregations in the town. After a suitable opening address from the chairman,

Sir John Glover, who was for nearly fifteen years Governor of Lagos, in the Eastern Protectorate, pointed out the responsibilities of the Christian people of England with regard to the tribes in the interior of Africa. They wished to receive the clothing and other supplies which the white men could bring them, but they had been hindered by the warlike policy of the Ashantees, who, as the intermediary brokers, had thrown various obstacles in the way, so that the trade might be still kept in their own hands. War was, no doubt, a great evil, but it had proved in this case a necessary evil; and now that they were enabled to push civilisation into the interior, it was their duty and privilege to work more actively in extending the blessings of Christianity into large portions of the country hitherto unexplored by Europeans. He mentioned his own participation in the important work of abolishing slavery, and described the success which had attended the labours of the Basle Missionary Society, from whom he received practical assistance. They furnished him with farriers, blacksmiths, carpenters, and tailors. The Rev. Mr. Schrenck, one of the missionaries to Ashantee, also gave interesting and encouraging details of the work which had been accomplished, and of the peaceful character of the late war, as it had effectually stopped a long course of chronic war and bloodshed which had hindered the extension of civilisation and Christianity to the African tribes in the vicinity of Ashantee. The Rev. Mr. Ramseyer (French Swiss), one of the captives from Coomassie, also addressed the meeting. At a meeting held at the house of the Hon. A. Kinnaird, at which Sir John Glover and a number of ladies and gentlemen interested in the mission work were present, Mr. Schrenck gave a general account of the Basle mission on the West Coast of Africa. Connected with it there were about 2,500 Christians, of whom 1,100 were communicants; schools, with 1,060 scholars; and a theological institution at Akropong, in which sixty-eight male and female assistants had been trained. Industrial training was also an essential feature of the mission work. The Bible had been translated into two languages; also hymn-books and several other books. He added that the general income of the Basle Society was about 40,000*l.* a-year, and that they could not have thought of the proposed extension of their work in the Ashantee kingdom, but for the noble manner in which the Church Missionary Society had come forward to assist their appeal. Mr. Ramseyer gave a graphic account of the four years' captivity of himself and wife in the Ashantee kingdom, the details of which will shortly be given to the public in his journal.

Correspondence.

THE CASE OF LANGALIBALELE.

To the Editor of the Nonconformist.

SIR,—In the letter on the above subject which appears in your last issue reference is made to the fact that the committee of the Aborigines Protection Society entirely dissent from the opinions which Dr. Moffat lately expressed at their meeting in the city. Your correspondent says that there can be little doubt as to whose opinion ought to have most weight, considering their relative "practical experience." As from this remark your readers would naturally infer that the committee consists of men who have had little, if any, acquaintance with native races, I think it right to state that no fewer than eight of its members have not only resided for years in countries swarming with aboriginal tribes, but have actually held important offices in various dependencies of the empire. Mr. Reid makes an unlucky allusion to Sir Charles Wingfield, the chairman of the meeting. He has, I presume, forgotten that at a critical period of British history in India Sir Charles was appointed Chief Commissioner of Oude, and that during his administration he so ruled ten millions of disaffected Asiatics as to leave them loyal and contented subjects of the Crown. With this explanation I may safely ask your readers to decide whether there is any ground for the insinuation that the committee are without sufficient practical experience to enable them to form a safe judgment on the Langalibalele episode.

That judgment, I can truthfully affirm, has not been a hasty one. From the beginning we had fears; and we know that sometimes:—

Fears, like the needle verging to the pole,
Tremble and tremble into certainty.

We waited until we were in possession of all the documents which could throw light on the subject; and I can find nothing in Mr. Reid's letter that could reasonably suggest a doubt as to the justice of the verdict, which not only the society, but the nation, has pronounced. As for your correspondent's appeal for sympathy on behalf of colonists, I reply that they, like other people, must be judged by their acts, and have no right to expect an immunity from criticism when those acts are indefensible.

Mr. Reid, in reference to Bishop Colenso's chivalrous conduct, asks "how it is that almost every other minister and missionary in Natal supports and approves the action taken in suppressing the rebellion?" If this be true so much the worse for the ministers and missionaries of Natal. Their want of fidelity to the elementary principles of the religion they profess to practise as well as to preach only deepens the gloom of the situation. We know, however, that several estimable members of

the clergy in Natal declined to sign the ministerial manifesto to which Mr. Reid refers. Among them I may mention the Rev. H. A. Wilder, the well-known American missionary, who refused to sign on the ground that he was asked to describe as false statements which were notoriously true. "I refer," he says, "to the statements which have again and again gone the rounds of the papers of the capture of women and children and their actual or contemplated apprenticeship to white colonists, the 'looting' of cattle and houses, the burning of kraals and destruction of food, the actual shooting of a captive, and the confiscation of the location and the annihilation of the whole tribe, and the condemnation of its members to servitude. All these things (he adds) we may justify, but they have a bad look at home, and I have yet to learn that they are untrue in their main features."

With regard to all the grave and important matters connected with the treatment of Langalibalele's and Putini's tribes, I would remark that as Lord Carnarvon has had the fullest opportunity of examining the testimony on both sides, I feel sure that his judgment will be accepted by the British people as a final settlement of the question.

I am, Sir, yours faithfully,

F. W. CHESSON.

Secretary of the Aborigines Protection Society.

Canada Government Building, Westminster,
Dec. 21, 1874.

THE ELECTION OF DEPUTIES OF THE THREE DENOMINATIONS.

To the Editor of the Nonconformist.

SIR,—Will you give me the opportunity of calling the attention of members of Nonconformist congregations in and within twelve miles of London, to the election of deputies to this ancient body, now about to take place? Once in three years our members are returned; and the present is the time for electing deputies for the ensuing three years. The committee have sent out the usual notices to the pastors and deacons of churches within the district, but there are many congregations still unrepresented who are entitled to send deputies to this body.

The deputies have been in existence nearly 150 years, and during that time have done good service in protecting the civil rights of Dissenters.

They fought the battle of Dissenters on the question of the repeal of the Test and Corporation Acts, the alteration of the Marriage Laws, the abolition of Church Rates, and of religious tests at the Universities; and on many other important questions, and every session brings work for them to do.

I shall be glad to supply further information, as to the mode of election, to any of your readers who will apply to me.

I am, Sir, your very obedient servant,

C. SHEPHEARD, Secretary.

Deputies of Protestant Dissenters of the three denominations, Presbyterian, Independent, and Baptist, appointed to protect their civil rights.
32, Finsbury-circus, London, E.C. Dec. 22, 1874.

A HINT FOR THE LIBERATION SOCIETY'S DISENDOWMENT COMMITTEE.

To the Editor of the Nonconformist.

SIR,—Not many years ago there was "a brisk demand" for Church livings, but it appears that now they are "very flat." A cure of souls was wont to be as marketable a commodity as any, but it appears likely that an auction of souls will soon be as unpopular as an auction of slaves. A few weeks ago a valuable living in the Eastern Counties had to be withdrawn from beneath the hammer because no one would buy it at a "fair" price, and now we hear of another which had to be disposed of on what would once have been thought ruinous terms. On Wednesday week Messrs. Swan and Son, auctioneers, Cambridge, offered for sale the advowson and right of next presentation of the vicarage of Impington, near Cambridge, at the Lion Hotel. It was ultimately disposed of to Mr. George Wilson, of New-square, Cambridge, for 500*l*. The former patron was Mr. C. Bamford, and the gross income (according to "Crockford's Clerical Dictionary") amounts to 138*l*. The present vicar, the Rev. E. Bushby, has held the benefice since 1832. Now a living used to be thought cheap at ten years' purchase, but here is an instance of one knocked down at less than four, notwithstanding the appetising fact, which was fully advertised by bills and posters, that the present vicar is over eighty years of age.

Whatever high Erastians and sacre-l-rights-of-property-men may say it seems generally understood that he who buys a living buys a shifting commodity, with a strong chance of a great fall if not a total collapse in the market, and that in any case no Government would think of giving, as compensation to the holder of a living, a sum greater than it would fetch at the time of disendowment in the open market.

It might be said that this is an argument for delay. Possibly so financially, but are there not higher spiritual interests which are being sacrificed meanwhile?

"Purchase in the Church" is a rotten prop of the Christian tree which has been eaten into by the atmo-

sphere of public opinion, and it needs only one good haul to drag it to the ground.

Yours, &c.,

NONCON.

THE NEW SUPPLEMENT TO THE "CONGREGATIONAL HYMN-BOOK."

To the Editor of the Nonconformist.

SIR,—As it is understood that the Congregational Union are preparing an abridged edition of their Hymn-book, you will perhaps allow me to point out some further errors needing correction in the recent Supplement. There has been so much unavowed alteration that I cannot say whether authors or editors have to answer for such grammatical blunders as the following.

Hymn 1290:—

O Thou Who trod the sea,
And bade the tempest flee,
And was obeyed.

"Was" is found in all editions, or it might have been passed by as a mere misprint.

Hymn 1209.

Keep Thou still in my heaven; for me
The sun makes not the day, but Thee.

All will for once agree as to the need of a change, if good Sir Thomas Browne really wrote this; but perhaps this is one of the amendments. He may have written, "The day doth need no sun but Thee." We have in Ken and Kéble every thought contained in this quaint hymn, and it seems hardly needful to revive it.

Hymn 1129.

Walking with Thee, my God,
Saviour benign,
Daily confer on me
Converse divine;
Jesus in Thee restored,
Brother and blessed Lord,
Let it be mine.

This is an awkward verse all through. The change of person from "Thee" to "me" is at least inelegant, and "confer converse" is bad English. Converse is a mutual act—we hold it with one another. "He talked with us by the way." How shall we parse the last three lines? Who has been or is to be restored? What does "it" refer to? Elsewhere the writer gives the true construction—"In Christ restored, we keep," &c. We surely want an "I" here.

Hymn 1129.

They are not to our love,
But to the home above,
Taken by Thee.

Which, as it stands, clearly means that they are not taken one way but another. If we are to understand by "love," "satisfaction" or "content," the punctuation must be altered and "but" removed—

They are—not to our love—
Up to the home above
Taken by Thee.

Besides these positive mistakes there are many things which will not please lovers of good English; such as verses without verbs or distinct grammatical structure (see 1129, 2, 4), and others disregarding unity of style, like invitations beginning "Mr. and Mrs. A. requests the pleasure," and ending "We dine at 6" (see 1034, 3). Many will regret to see colloquialisms, like "And reach our spirit's (query spirits') prime," or, "Dear Lord and Master mine"; and few I hope will approve of prayers to God under such fanciful titles as "Star of Glory," "Star of Peace," "Star of Truth," "Star of the deep," &c.

Another point on which revision is needed is the capitals. In sacred poetry this is more than a mere matter of taste. A capital may alter the whole meaning and reference of a passage, of which Bishop Wordsworth's "Holy Year" gives a notable example. In a hymn describing Christ's entry into Jerusalem the first edition has this couplet—

Palms strew the road; the Lord doth on him ride
To Zion's gate, the Mother at His side.

Clearly meaning the Virgin at Christ's side. In the last edition the second line stands thus—"The mother at his side," the privilege being transferred to the ass. What Scripture authority there is for either statement I know not. His lordship can perhaps tell us.

The Supplement is very profuse of capitals; they are used to all words referring, however indirectly, to God with a liberality equal to that of the highest Ritualistic books, but their distinctive value is lessened by their being granted also to "Prophets," "Saints," "Martyrs," "Apostles," and to "Death" and the "Evil One." But there is a large class of words to which we do not commonly put capitals unless they are used figuratively as symbols of Deity, and much confusion arises in the Supplement from their being so printed when they seem to be used only in their natural senses, and thus a false impression of their meaning is given. Such words are "Truth," "Love," "Life," "Joy," "Light," "Hope," "Peace," "Glory," "Harvest," "Harvest Home," &c. It is the more perplexing that the words are also used, sometimes in the same hymns, without capitals. On the other hand, capitals are sometimes wrongly omitted; for instance, in Ray Palmer's line "Unseen, but not Unknown," and in Dean Alford's line, "In the Spirit's might," the reference to God is lost by the words "unknown" and "spirit's" being printed thus, without capitals.

Passing by the numerous errors of punctuation, I must crave permission in conclusion to express a hope

that in future impressions the Committee will rectify the omission, already alluded to in your columns, of an acknowledgment of the liberal permissions which have been granted to them to use and to alter copyright hymns. It is grievous to know that ours is almost the only modern compilation which has neglected this act of courtesy.

Yours obediently,

W. X. Y.

A CHRISTMAS APPEAL.

To the Editor of the Nonconformist.

DEAR SIR,—Permit me to ask your readers to help, as generously as they can afford to, the two institutions it is my privilege to represent—viz., the Orphan Working School, Haverstock Hill, and the Alexandra Orphanage for Infants, Hornsey Rise. In the first there are above 380 children, 25 will be added at the election in January. In the Alexandra there are 100, and 20 waiting to be received. To maintain the 400 an annual income is required of 11,000*l*., our annual subscriptions amount to only about 2,500*l*. The Alexandra has to contend with a debt of 2,500*l*., it has no funded property, nor endowments, and no funds in hand to meet our Christmas bills, so that your readers will see how strong are the cases for which I venture to appeal to them for help—need I say more than to ask for the most generous contributions? Children are in these institutions from nearly every part of the kingdom: this is another reason for appealing to country friends as well as those in London.

I am, dear Sir, yours truly,

JOSEPH SOUL.

Office: 73, Cheapside.

P.S. Cheques crossed London Joint Stock Bank.

THE PERMISSIVE BILL.

To the Editor of the Nonconformist.

DEAR FRIEND,—Accept my thanks for the insertion of my letter of the 3rd inst. on the Permissive Bill. There is, however, an important variation in the printed letter from my MSS., which in the early part had these words:—

The magnitude of the evil, is admitted on all hands, and very few would venture to affirm, that there is but one remedy: moral suasion, education, Christian influence, all have their part to perform, &c.

Instead of which, it has been printed:—

Very few would venture to affirm that the remedies for intemperance can be any other than moral suasion, education, and Christian influence.

These words express a sentiment I do not entertain, and I shall feel obliged by the insertion of this correction in thy next issue.

Allow me also to allude to the comments on my letter.

I do not believe that the Maine Liquor Law alone will cure drunkenness in America, or that the Permissive Bill alone will remedy the evil in Great Britain; but we know that where the Maine Law is in operation great benefits have resulted; and we may well believe that the passing of the Permissive Bill, and the adoption of the Act will effect improvements (to use thy own words) "so immeasurably great that many who hold the principle to be unsound would cheerfully acquiesce in such interference."

Believe me, thine sincerely,

EDWIN O. TREGELLES.

Derwent-hill, Shotley-bridge,
11th, 12th month, 1874.

[The paragraph to which Mr. Tregelles refers was so obscurely worded that we thought the sense was as given by us. As it appears we were wrong, we are quite ready to insert the correction.—Ed. Noncon.]

EVICION OF "SHAKERS" IN THE NEW FOREST.

—The Shaker community which has for some time past occupied New Forest Lodge, near Lymington, were on Tuesday ejected from their residence by the sheriff, acting for the mortgagee, in consequence of their inability to pay certain money owed by them. Twenty men and 111 women and children were turned out. Shelter was offered them, but they refused it, and stayed in the road all night singing and praying. Snow and heavy rain fell throughout the night, with a strong east wind. The scene on Wednesday morning was wretched beyond description, whole families crouching together, with such covering as they could obtain, under the roadside, half perished with cold and hunger. Mrs. Girling, the "mother" of the community, was arrested on Friday as a lunatic, and was examined before the magistrates of Lymington on Saturday. After a short examination she was pronounced not insane, and was therefore liberated and taken back to Hordle. The barn now sheltering nearly eighty adult Shakers has two apartments, each about twenty feet by ten feet. In this they live and sleep. At night they lie side by side on straw. Several are ill with cold and rheumatism. Mrs. Girling has denied some of the statements that have been circulated with regard to the Shakers. The Hon. Auberon Herbert, who has a residence at Ashley, Arnewood Hordle, has offered the Shakers a large barn and outbuildings for temporary occupation. The offer is likely to be accepted. Money has been sent the Shakers by post. They have been an industrious community, and have well cultivated the sixty acres lately occupied by them.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At Wednesday's meeting of the board the quarterly reports and returns were, after some discussion, received. The Rev. John Rodgers, who presented them, stated that the board now possessed 181 schools with accommodation for 89,000 children, that the names of 93,000 children were on the roll, that the highest number in attendance on any one day during the quarter had been 81,495, and that the average attendance had been 66,187. In reply to a question respecting the retirement of Mr. Samuel Morley, M.P., the chairman stated that Mr. Morley had received no notice of the consequence of absenting himself for six months from the board. The lapse of time has not been noticed, but Sir Charles Reed said that care would be taken that such a thing should not occur again. Sir Charles also stated that a letter had been received from the Home Office intimating that endeavours will be made to prevent, as far as possible, the inconvenience as to the difficulty of obtaining a hearing of school-board cases before the police magistrates.

THE LONDON BOARD AND RAGGED SCHOOLS.—Summonses were a short time ago taken out against the parents of some children who were attending the Lamb and Flag Ragged Schools, Clerkenwell, the ground of objection being that it was an inefficient school. The matter was allowed to stand over in order that the Government Inspector might visit the place, but when the case came on on Thursday, a letter was read from a solicitor stating that those interested in the schools declined to defend the matter further. "All connected with these ragged-schools," says the writer, "feel that the school board or its officers are not acting rightly in drawing away those children that attend a school, and not looking after the hundreds of children who attend no school at all."

THE REVISED CODE.—At the Birmingham School Board on Thursday it was decided to invite the provincial school boards to unite in a deputation to the Education Department, asking for alterations in the Revised Code. The alterations are based on a new proposed scale abolishing the "age clause," and distributing the fees obtainable on a graduated scale ranging from 6s. in the first standard to 20s. in the seventh, a new standard suggested. It was contended by the advocates of the new scheme that the present scale and conditions are inducements to schoolmasters to present children in lower standards than they are able to pass in, in order to secure a grant of some amount.

NEW BOARD SCHOOLS.—It is stated that no fewer than eighty new school boards have been set up within the last six weeks under orders from the Education Department, and there are at the present moment considerably more than one thousand school boards, every one of which is in almost constant correspondence with the department.

The Rev. G. Luckett (Congregationalist) has been elected a member of the first school board for Tamworth, and also vice-chairman of the first school board for Glasgote.

THE LATE PROFESSOR TISCHENDORF.

Our German correspondent writes:—One of the greatest of German Biblical scholars passed away last Monday, in his sixtieth year—Konstantin Tischendorf, Professor of Theology and Biblical Paleography at the University of Leipzig. He had suffered from repeated strokes to such an extent that for some time past he had been unable either to lecture or do any mental work, and all hope of his recovery was given up. He was born Jan. 18, 1815, at Lengenfeld, in Saxony, and studied at Leipzig from 1834 to 1838, where in 1840 he was appointed as subordinate professor. With the assistance of the Saxon Government he was enabled to visit France, England, Holland, Switzerland, Egypt, and Palestine, to prosecute his Biblical researches, and in 1849 and 1850 he undertook, at the expense of the Russian Government, two journeys to the East, which resulted in the discovery of the "Codex Sinaiticus," the oldest Greek manuscript of the New Testament extant. This was published in four folio volumes, at the expense of Alexander II., in 1862. Dr. Tischendorf had, as is well known, a great number of distinctions conferred upon him in Germany, Russia, and England. Last Sunday the interment of a really deserving and distinguished man, Gottlob Tafel, took place at Stuttgart, when his remains were followed to the grave by an unusually large number of people, many of whom were his political opponents. The deceased, who died in his seventy-fifth year, was one of the greatest champions of the Democratic (not Social Democratic) party in Germany. He had been a member of the Frankfurt National Assembly in 1848, and afterwards of the Customs Parliament in 1868. In 1825 he was condemned to imprisonment, but some time after the King of his own accord shortened the term of confinement. Some years after Tafel was elected member of the Württemberg Parliament, but the House would not for a long while admit him as member. Afterwards he was permitted to take his seat, and sat in the Chamber for many years as one of the representatives. In 1830 he founded a paper called the *Hochwächter*, which in 1833 was converted into the existing *Stuttgart Observer*, of which Tafel continued the proprietor till 1864. Whether as private gentleman, lawyer, or politician, he enjoyed an amount of respect which seldom falls to the lot of those so much engaged in

party struggles. A very able scholar died some days ago (Nov. 28) at Rome—the well-known Don Pietro Armellini—at the advanced age of eighty-one years. In his youth he studied at the Polytechnic at Paris—returning to Rome, he entered the Order of the Jesuits, in which he continued for thirty years. During this time he was professor of physics, philosophy, theology, and Hebrew in Rome, Naples, and Turin. When the state of his health compelled him to leave the order he occupied himself almost uninterruptedly with the study of Arabic and other Oriental languages as well as mathematics. He stood in the closest intimacy with the Napoleon family, and especially with Cardinal Bonaparte, whose tutor he was in theology. With Alexander von Humboldt he had also carried on a correspondence. He published a popular periodical for the purpose of spreading the knowledge of mathematics and technical discoveries. Just another name, that of Dean Leibbrand, of Stuttgart, who died on the last day of November. Since 1857 he was editor of the "Evangelical Church and School Paper for Württemberg," which he intended to be not the organ of any party, but the mouth-piece of all shades of thought among the Württemberg clergy. Ten years ago Leibbrand wrote a book on "Prayer for the Dead," a subject which was then very much discussed in theological circles. Strange to say, his conclusion was that prayer for the dead was admissible and proper in the Protestant Church. In 1869 he published a little book on the benevolent institutions and societies of Stuttgart. His semi-Popish opinion about the dead is not peculiar to South Germany; I have heard with my own ears a Prussian clergyman at an interment offer up at some length prayer for the person whose body had just been committed to the grave. When speaking of Tafel I ought to have said that he was the brother of Professor Tafel, of Tübingen, who was a Swedenborgian, and died at Ragatz in 1864.

JUDGMENT IN THE ARNIM CASE.

The first stage of the trial of Count Arnim was closed on Saturday by the delivery of the judgment. The court opened at four p.m., but the accused not being present, the judges informed his counsel, Dr. Dockhorn and Dr. Munkel, that they regarded him as being under arrest, and must insist on his attendance. He was accordingly sent for, and arrived at five o'clock, when the judgment was delivered. With regard to the documents of the second and third class, the court found that the case for the prosecution was not made out. There remained only the documents of the first class, which the accused with embezzling. The court held that this charge of embezzlement could not be sustained. One class contained thirteen receipts and reports which the count had brought away with him from Paris when he was superseded, and had carried to Berlin and thence to Carlsbad. The finding of the court in reference to these is that the count was justified in bringing them with him from Paris to Berlin for the purpose of delivering them at the Foreign Office—they were still in their proper place when being carried in his portfolio to the German capital—but when he took them with him to Carlsbad he removed them from their proper place. On that day in May last he "made away" with them, and thus brought himself within the scope of the 348th Clause of the Penal Code. The minimum penalty being a month, the court condemned the accused to imprisonment for three months, allowing, however, the five weeks' duress which he has already suffered to be deducted from the term.

Berlin telegrams state that the judgment pleases nobody. The public prosecutor and Count Arnim both intend to appeal against the sentence. It is anticipated that further revelations will be made when the proceedings reach the higher court. The leniency of the sentence has caused a general surprise. The case probably will not come on again for two or three months. From the Kammergericht the appeal lies to the Supreme Tribunal. The Emperor's pardon can only be granted when the suit is closed by both parties.

Count Arnim, in a recent conversation with a correspondent of the *New York Herald*, denied that he was opposed to the French Republic, that he had been intriguing, against Prince Bismarck, and that he intended to publish State documents. He added, as regards his prosecution, that Prince Bismarck had, he believed, been led into error through his own impatience and the false reports of other people.

In Thursday's sitting of the German Parliament, the subject of the arrest of members during the session again came under discussion. On the previous day it was resolved, on the motion of Herr Hoverbeck, that in order to uphold the dignity of Parliament, it was necessary, by a formal declaration or modification of the Constitution, to prevent such arrests. On Thursday the report ran in Berlin that Prince Bismarck considered this as equivalent to a vote of want of confidence, and that he had accordingly determined to send in his resignation. At the commencement of the sitting a fresh vote was taken on Herr Hoverbeck's motion, and a modification was introduced, to the effect that the Chancellor should be requested to interpret Article 31 of the Imperial Constitution as rendering illegal the arrest of any member during the session. The motion was adopted in this shape.

At Friday's sitting, in the discussion of the budget, Herr Windthorst, the leader of the Centre, moved

that the sum of 48,000 marks for Foreign Office secret-service money should be struck out. This was opposed in a long speech by Herr von Bennigsen, who said that the motion could only be regarded as an attack upon Prince Bismarck, at a time, too, when the majority of the German people were ready to pass a vote of confidence in him. Herr von Bennigsen then defended the policy of Prince Bismarck, and declared, amid loud applause, that the documents recently made public had shown it to be emphatically one of non-intervention and peace. Those documents must have had the effect of greatly raising the position of the Chancellor. In conclusion, the speaker called upon the House to pass a vote of confidence in Prince Bismarck by rejecting the motion. This was done, the numbers being 199 votes against 71. A Ministerial Council was afterwards held under the presidency of the Emperor, and Prince Bismarck will remain in office.

After passing the Budget on Saturday, Parliament was prorogued till the 9th of January. Dr. Majunke, who was recently released from arrest, has, it is stated, been rearrested by order of Prince Bismarck.

At the Parliamentary dinner on Thursday night, Prince Bismarck said the police had warned him that there was a fresh plot against his life, and that he ought not to go out except in closed carriages.

FOREIGN MISCELLANY.

Advices from Mexico announce that the Mexican Congress has voted a law for the suppression of religious orders.

At the sitting of the Austrian Reichsrath on Saturday several bills were passed, and the House then adjourned until the 20th of January.

Five coloured men have been elected to the next U.S. Congress, all new men. Two are from South Carolina, one from North Carolina, one from Alabama, and one from Louisiana.

It is telegraphed from New York that the Mississippi Legislature has requested the aid of the Federal troops to restore law and order at Vicksburg.

The mail-steamer Japan, from Yokohama, has been destroyed by fire, and it is feared that many of the crew and passengers have been lost. A few have reached Hong Kong. The passengers comprised 400 Chinese.

It is stated in a New York telegram that no uneasiness has been felt among the Spaniards in Cuba by President Grant's Message, and that the Havana papers do not consider intervention probable.

Official intelligence having been received of the outbreak of the plague in Arabia, the St. Petersburg Government have issued an order prohibiting Russian Mahomedans from performing the pilgrimage to Mecca by land.

The Rev. J. T. Southern, a Wesleyan missionary, was accidentally drowned while bathing at the Island of St. Eustatius, West Indies, on the morning of November 16. His brother-in-law, who was with him, and attempted his rescue, narrowly escaped the same fate.

In consequence of the Carlists having fired upon the German brig Gustav in the Bay of Guetaria, the gunboats Albatross and Nantilus, which were to have left Santander, have been ordered to remain. They are charged to demand satisfaction for the violation of the German flag.

The New York papers announce the death, in his sixty-eighth year, of Mr. Ezra Cornell, the founder of Cornell University. The *Tribune* says that it was to Mr. Cornell's enterprise that the early extension of the telegraphic system in the United States was mainly due.

The German Arctic Exploration Society has determined to send another expedition to the North Pole. It has submitted the proposal to Prince Bismarck, and has, according to its own account, received a favourable reply. The Chancellor is reported to have promised the society a subsidy from the Imperial treasury.

The Italian Chamber of Deputies on Saturday passed the bill bestowing a national gift upon Garibaldi by 207 votes against 25. The chamber was prorogued until the 18th of February. Questioned as to the policy of the Government towards the Church, Signor Minghetti said the Government would respect the liberty of the Church so long as the Church respected the laws and the rights of the State.

THE CARLIST WAR.—A telegram from Hendaye announces that the Carlist general, Mendiri, has attacked the heights of Casado, opposite Tafalla, which were being fortified by Marshal Serrano, and carried them at the point of the bayonet with heavy loss to the Republican troops.

THE BEECHER-TILTON SCANDAL.—One of the suits growing out of this case has been settled. On the 9th inst. Mr. Francis D. Moulton, through his counsel, withdrew the charges made by him against Miss Edna Dean Proctor, and subsequently General Butler, the counsel of Mr. Moulton, who had advised the publication of the libel, made the required apology before a referee of the court. The lady disclaimed any desire to recover exemplary damages, and by an agreement the sum allowed her was only the cost of the litigation, amounting to 4,375 dols., which Mr. Moulton will pay.

CENTRAL ASIA.—A telegram dated Wladiwostock, December 18, says:—"Great uneasiness is caused among the inhabitants of Schkatoff, in the Amoor

territory, by the news of the approach of a Mantchoo army towards the Russian frontier. This force originally, it is stated, numbering 6,000 men, is constantly swelled by other bands as it advances. The Russian Government has taken measures for the protection of the inhabitants, and has sent out scouts and stationed outposts at various points. It is believed that a body of Russian troops will be despatched against the advancing Mantchoos."

MDME. NILSSON AND THE OPENING OF THE PARIS OPERA.—Mdm. Nilsson having declined to appear at the opening of the Paris Opera in two detached acts of *Hamlet*, the director declared himself unable, from want of the necessary scenery, to produce *Faust*, in which Mdm. Nilsson was willing to appear as Margherita. Under these circumstances, Mdm. Nilsson decided to take no part in the opening representation. A private telegram from Moscow, where Mdm. Nilsson is now performing, informs us that she has received an application "from the French Government," in consequence of which she telegraphed on Thursday to Paris pledging herself to give her services on the opening night.

THE COLOURED RACE IN THE SOUTH.—They do not want social equality, and, painful as the truth is, it must be added that they care much less than they used to care about education. In the South they no longer show the avidity for learning which they displayed in the first years of emancipation. They kept at their books bravely for a while, but when the novelty wore off, and they discovered that going to school meant hard work, they fell away. They are not at all anxious to study side by side with the whites. That sort of association would demand a steady industry for which they have no taste. A hundred years hence they may be different. Perhaps Northern philanthropists have been trying to raise them up too fast.—*Daily News Correspondent*.

THE BASQUE PROVINCES.—Some rather curious particulars are given by a correspondent of the *Times* as to the manners and customs of the Basque provinces of Spain, the stronghold of Don Carlos. According to the correspondent, the Basques are wholly and entirely separate from the rest of Spain. They are not a migratory race, they do not intermarry with Spaniards, and live upon their own lands, and they go most unwillingly into other provinces. Their laws are their own, totally dissimilar from the laws of the other provinces, and reaching far back into the night of ages. They send no contingent to the national army, but every district raises its own band of militia, which cannot be compelled to serve out of its province. To this last fact may, probably, be attributed the little progress made by Don Carlos. His Basque soldiers will fight in their own provinces, but decline to make any offensive movement which will take them out of it.

CENTRAL AFRICA.—An official despatch has been received from Lieutenant Cameron, dated Kavelé, Ujiji, May 14. Lieutenant Cameron says that since he last wrote he has made a successful voyage round the southern part of the Tanganyika, and has discovered that its outlet is a river named the Lukuga. From what the Arabs have told him he thinks the Lualaba and the Congo are the same. Should this prove to be the case, it will, he says, be of great importance to British trade. The Lukuga was obstructed with grass, but a way could easily be cut through it. At present trade is in the hands of Arabs who live almost entirely by plunder, and seize the inhabitants as slaves to carry their goods. In some places the inhabitants of whole villages have been killed or carried off. Lieutenant Cameron, in conclusion, expresses the opinion that the internal slave-trade will continue to increase until proper communication is opened up and the country brought under the influence of civilisation and legitimate commerce.

EXPENSE OF LIVING IN NEW YORK.—"The *Globe* correspondent says—New York is twice as dear as Paris. Boston is a dearer place still; a small glass of ale, not so good as 'six ale' in London, costing about 7d. English money. San Francisco, for some reason or other—I presume because it is so much nearer the coast of China than other Christian cities—pays large salaries to mechanics, clerks, and professional people; but the 'two thousand dollars a year in gold' and upwards leave these people poor and anxious about their next suit of clothes, which, for men who spend their little spare money freely and dream of wealth, is an abject state of poverty. . . . Fancy the prices which men are called upon to pay for necessities:—A suit of ordinary walking clothes, 10l. to 12l.; a summer overcoat from 6l. to 10l.; a substantial winter overcoat, 9l. to 30l.; a good hat, 1l. 15s. to 2l.; a pair of serviceable boots, 1l. 10s. to 2l.; gloves per pair, 7s. to 10s. 6d.; a good umbrella, 30s. to 2l.; a room, 19ft. by 10ft., without fire or light in a neighbourhood as respectable as Notting-hill, per week, 16s."

A new edition of "Lothair" is announced, making the twelfth.

The *Pictorial World* has issued an excellent Christmas number, with a great variety of seasonable illustrations, and suitable reading supplied by writers of eminence. There are two double-page engravings—one after Cotman's picture of Noah receiving the olive-branch from the dove returned to the ark, and the other entitled, "The Children's Party: Opening the Ball," by G. G. Kilburne—a lively picture of some character and well engraved.

Epitome of News.

The Queen, Princess Beatrice, and Prince Leopold left Windsor on Thursday afternoon for Osborne where they will spend their Christmas.

Her Majesty is expected to reside at Osborne till about the 13th or 14th of February, and then return to Windsor Castle.

The Duke and Duchess of Edinburgh left Witley Court on Saturday, and returned to London, whence they have been to Osborne.

The Marquis and Marchioness of Salisbury have been entertaining since Friday a distinguished party at Hatfield House, Herts.

Sir George Grey has during the last few days rallied considerably, and there are hopes that he now will be able to overcome his severe illness.

Since his arrival at Bournemouth, Mr. Disraeli has been regaining health and strength. He observes the greatest seclusion, receiving no one with the exception of one or two intimate friends.

The *Globe* announces that it has been arranged that the settlements at Sierra Leone and on the River Gambia shall be constituted one Government, to be called the West African Settlements.

The Lords of the Treasury intimate that they are willing to take into consideration the suggestion for the free opening of the Tower on two days of the week, Monday and Saturday.

The election for the University of Dublin cannot take place, it seems, in consequence of the formalities to be gone through, until the middle of January, when two vacancies will exist, by reason of Dr. Ball's elevation to the Chancellorship, and Mr. Plunket's to the Solicitor-Generalship.

By a majority of 63 to 31 the Court of Common Council has decided to postpone the removal of Temple Bar, till the Government and the Court of Sewers have decided in what way the largest amount of public convenience at that spot may be obtained.

It is now finally decided that the Bloodhound and the Alert will be the only two ships employed in the Arctic Expedition. A telegram has been despatched to Commander Markham, at present with the Channel Squadron at Vigo, ordering him to return as soon as possible, and assume his duties in connection with the expedition.

The Postmaster-General has issued the following notice:—"The public would greatly assist the operations of the Post Office if they would be good enough to post their letters, Christmas cards, &c., intended for despatch from London on Christmas Eve and New Year's Eve, earlier in the day than usual."

The Moral Science Tripos at Cambridge shows a Nonconformist, the Rev. Jas. Ward, to be the only person in the first class. This gentleman resigned the pastorate of the Congregational Church at Cambridge because his views were in advance of his church.

The Home-Rule Movement in Ireland does not prosper. The Council of the League recommends a reduction of the staff. It consists only of a secretary and a porter.

The death is announced of Mr. John B. Foster, assistant to Sir Henry Thompson. His career has been cut short at the age of thirty-two, after an illness of five days, resulting from severe injury. Mr. Foster was the son of Mr. Michael Foster, of Huntingdon, and brother of Dr. Michael Foster, Professor of Physiology, Trinity College, Cambridge.

It is announced that the experiment of reserving compartments for the exclusive use of ladies in first and second class carriages on the Metropolitan Railway has been abandoned after a trial of a couple of months. It did not answer.

At the Christmas provision markets meat and poultry are abundant, but prices are generally rather high.

With respect to a paragraph which appeared a few weeks ago, stating that initials are now permitted on the covers of newspapers, it cannot be too well known that this refers to inland newspapers only, and that those going or received from abroad are still chargeable if they bear any mark.

Two years ago the Society of Arts offered a series of prizes for improved stoves, kitchen and other, and now, after examining two hundred and four, and experimentally testing one hundred and seven, the committee appointed to adjudge the prizes report that there is no stove among those submitted to them worthy of commendation, on the ground at once of merit and novelty.

The other day a sailor, in order to save a railway fare, slung himself below a carriage, and travelled so all the way from London to Rugby by an express. Jack on being taken up and punished with a small fine, admitted that the ride had not been a comfortable one.

A man named John Hughes, in crossing a spur of Snowdon as a short cut to his home, during the recent snowstorm became buried in a drift. His body has been found.

The curious phenomenon of a mock sun was observed near Walsall on Tuesday.

Mr. Robert Owen, a farmer living at Derwgoed, Trawsfynydd, Merionethshire, died a few days ago aged 100. He retained all his faculties up to the time of his death.

An old lady, named Ann Cuttriss, has just died at Ely, at the reputed age of 100 years. It is said she had been dumb from her birth.

Sir Robert Carden has sent to hard labour a man and a woman who it was shown had applied to the workhouse authorities with a view to being

inmates during the time of the Christmas entertainments.

Mr. Bright has fixed Monday, the 25th of January, for delivering his address to his constituents at Birmingham.

Archbishop Manning has addressed a pastoral to all the priests in his diocese, urging them to exhort their congregations to promise not to drink in a public-house on Christmas Eve, Christmas Day, and St. Stephen's Day.

Sir William Harcourt, M.P., addressed his constituents at Oxford on Monday, and observed that the change of Ministry had not resulted in a change of policy, for the new Government were only pursuing the political course commenced by their predecessors. In the recent defeat of the Liberal party the late administration were, in his opinion, as much the victims as the authors of the disaster. Referring to Mr. Gladstone's recent pamphlet, Sir William denied that any change had occurred to justify such an attack upon Roman Catholics, whom he had found to be, both in public and in private, worthy citizens and good members of society.

Speaking at a political dinner at Exeter on Monday night, Sir Stafford Northcote expressed himself in favour of a judicious regulation of both expenditure and taxation, and said that there is much to be done to improve the position of the country, but that the Government and the people ought to work together for this object.

The Prince and Princess of Wales have returned to Sandringham, and will entertain the Duke and Duchess of Edinburgh.

The ship *Southern Empire*, with 2,000 tons of guano, has foundered during a tremendous Atlantic gale. The captain and thirteen of the crew were lost. Fourteen of the crew were rescued by a Dundee vessel and brought to Falmouth on Saturday.

Monday being St. Thomas's Day, the City ward-motes were held, and, with few exceptions, the old members of the Common Council were re-elected in every ward. There was no opposition in any case.

A circular has been issued to managers of theatres by the Lord Chamberlain on the subject of improper dances and dresses. His lordship expresses his determination to put a stop to these abuses. He says it is impossible to regulate the details of costume, but he throws the responsibility of such matters on managers, and urgently repeats the appeals made by his predecessor to do away with a scandal which, he says, has now reached a climax.

MR. THOMAS HOLLOWAY'S CHARITIES.—Various rumours have been set afloat respecting Mr. Holloway's intended gift to the public. The facts are, however, as follows:—Mr. Holloway is now building at St. Ann's Heath, near Virginia Water, an institution to be called "The Holloway Sanatorium," for mental disorders, at the probable cost of 150,000l. This institution is intended for patients of the middle class, and is to be self-supporting. Plans are also being prepared for a Ladies' University, to be erected on the Mount Lee estate, near Egham, which Mr. Holloway has recently purchased. It is expected that the cost will be upwards of 200,000l., and it is intended that the education shall be of the highest class. The university is not to be endowed.—*City Press*.

THE LONDON STEREOSCOPIC AND PHOTOGRAPHIC COMPANY (Cheapside and Regent-street), have brought out their customary guinea box of Christmas and New Year scientific and amusing novelties. Amongst them are "The Star of Mystic Fire," which has the treble recommendation of being amusing, scientific, and useful. Then there is "The Improved Cycloscope," which, by an optical enigma, enables a person apparently to see through a solid body. Another novelty is "The Magic Fountain"—a pin for the scarf, "diffusing in an unaccountable manner sprays of perfume at the will of the wearer." The other contents of the box are the puzzle of "The Captive Damsel," "The Casket of Mystery," the trick of "The Headless Goblin in the Weird Circle," and "Carols for Christmas-tide." The whole will be found to be a fund of amusement to family circles during the coming holiday season.

CATFORD BRIDGE.—Last Thursday evening the church assembling at Trinity Chapel, of which the Rev. T. Given Wilson is minister, set an excellent example, which many other congregations would do well to follow. About thirty or more members of the congregation have formed themselves into a choral society, of which this is the fifth season. This society has favoured the public with eleven performances of sacred music. This winter Handel's "Messiah" was chosen and given with a precision and correctness which reflected great credit alike on conductor and performers. The accompaniments were a most successful and judicious combination of the organ and piano, both played with much taste and judgment. The chorus did its part well, without a perceptible fault all the way through; and the solo, which, with the exception of the soprano, were taken by members of the congregation, were extremely well rendered. The soprano part was beautifully sung by Miss Jessie Royd, whose sweet clear voice and chaste style were invaluable in this performance of the grand old master's music. Surely it would be well if there were more of this kind of thing in churches, for the congregational singing must of necessity be much improved by means of such a choir.

Literature.

CHINA AND THE CHINESE.*

This is a book of exceptional interest and value. Dr. Johnson was wont to say that a domestic quarrel near at hand was of more interest than a national tragedy at a distance. It is a high merit in a traveller when he has been so sympathetic and observant as to be able to make us deeply interested in details of life at the very antipodes of our own; nay, some of which seem at first sight repellent and without justification in human instinct. Mr. Thomson makes us feel at home among Malays and Chinamen; and if he does not always satisfy us about the origin of customs and habits that come down from a very remote antiquity, he does mostly succeed in throwing around his descriptions some light and colour of human interest. He is leisurely as well as observant; inclined to settle for a time and make the best of those about him, instead of hurrying from point to point, concerned only to gather up a set of superficial impressions. He knows the Chinese thoroughly—their best and their worst traits; and, though it is evident that his observations have led him to form but a low idea of Chinese civilisation as a whole, he does justice to any element of good to be found in the people. He believes that, with the war which is now proceeding, a new era has begun for that vast empire, which year by year is sending out over the whole earth multitudes of emigrants; and it is evident that he thinks more is to be hoped for from the versatility and adaptability of the Japanese, who have already found a footing, and are certain to make the most of it, on Chinese territory, than from the immobility and conservatism of the Celestial Empire. He says:—

"Certain it seems that China cannot much longer lie undisturbed in *statu quo*. Her deeply-reverenced policy of inaction and stagnation has brought floods, famine, pestilence, and civil wars in its train; it cannot sink the toiling masses to yet lower depths of misery, or stay the clamour of multitudes waiting for sustenance, while the rivers run riot over their fertile plains, and the roads have been converted into water-courses. The rulers, meantime, with a blind pride, are arming a beggarly soldiery to fight for nothing that is worth defending, and Japan—in the vindication of her own rights and in the interests of humanity—has planted a small but disciplined army on what is really an integral part of the Chinese soil."

Mr. Thomson's book is really a long-continued demonstration of what is here advanced. The miserable conditions amid which the masses of the Chinese people live both on land and water—the small, filthy huts, and the miserable river-boats with their vast populations, the potent and wide-spread disregard of life issuing in the destruction of vast crowds of children—girls especially—the sale and barter of them for the mere necessities of life, and the horrible slavery in distant settlements which is thus fed and sustained, not to speak of the nameless immoralities that prevail—it is all too horrible to associate with a form of civilisation that is likely to be permanent.

There are even foundling hospitals in several cities, to which infants are taken and submitted to what Charles Lamb would have called dragging up, and not bringing up, and for such purposes, as to civilised ideas makes death seem a preferable alternative. But it should be said that in some of these foundling hospitals the influence of the missionaries and Christian residents has done much to improve the conditions. However, Mr. Thomson writes thus of the foundlings generally:—

"One wet-nurse has at times as many as three infants to feed, and she must herself be reduced to starvation allowance, as her pay is only about eight shillings a month. Many of these nurslings die, as might be expected, while those who survive are sold for about three shillings apiece. It is mostly female children that are brought to this benevolent institution, for girls are esteemed nothing but encumbrances to poor parents in China, the reproach of their mothers who ought to give birth to boys alone. These foundlings are bought by the wealthy, and brought up as servants or concubines; or else they are disposed of to designing hags, who purchase them on speculation, and reserve them for a more miserable fate."

Chinamen as emigrants develop some good qualities, and show some degree of cohesion and power to act together and flourish when they are transported to a distance from home—

"The Chinaman, however poor he may be, has great faith in the infinite superiority of his own country,

government, and people, over all others; and when he emigrates to some foreign land he at once unites in solemn league with his clansmen to resist what he honestly deems barbarous laws and usages. He has no belief in a liberal or pure form of administration. After years spent, it may be, in some English colony or in America, he will yet be unable to shake off the feeling that he, in a great measure, owes his success abroad to the protecting influence of some powerful clan or guild."

He holds himself absolved from telling the truth, even under oath, if by doing so he will implicate a brother; and he is not a reliable person to deal with generally—as Artemus Ward says, "he wants watching." This assertion is established by observations in Penang, Singapore, and many other places. The source of much of the Chinese immorality is thus indicated by a return upon the subject just glanced at:—

"In certain districts of China the women are so greatly in excess of the men that many girls are still sacrificed in their infancy by their parents. A small proportion of this surplus female population is annually drawn off by native agents, who purchase them for a few dollars and ship them as involuntary emigrants to foreign ports where their countrymen abound; and where they are imprisoned in opium dens and brothels until their price and passage-money have been redeemed by years of prostitution. This vile type of emigration, like everything in Chinese hands, has long been stigmatised. I have no doubt that the coolies who frequently leave their wives and families behind in China, would gladly bring their partners with them if permitted by Government to do so, and if they themselves felt that degree of security in their prospects abroad which the laws of a Christian country ought to inspire. The free emigration of women should also be encouraged, for Chinese girls not only make excellent domestic servants, but are useful as field labourers, and they would soon find industrious partners among their countrymen. This plan would also tend to check female infanticide in those regions of China from which the tide of emigration mainly flows."

The healthy expansive power China wholly lacks—she has failed to turn to the best account the territory from whence she has driven further and further the rude tribes in the plains, with the result that the condition of the masses of her community becomes worse and worse. Mr. Thomson thus enlightens us as to the possible earnings of an able-bodied Chinaman:—

"At Amoy an able-bodied man can earn only five-pence a day, and skilled workmen, of whom there are many, are paid about eightpence per diem. There is a great trade carried on in one quarter of the town, or rather in a suburb, in the collection and preparation of manure, which is afterwards sold to the farmers to fertilise their poor lands. The people who deal in this commodity dwell on the edge of the foul pits into which filth of all kinds is thrown, and for the use of the hovels in which they reside many of them pay about fivepence a month in rent."

What wonder that in these circumstances children are either slain or sold for food! The objection of the governing classes and, mores the pity, of the working classes too (who, however, in this only reflect the educated sentiment) to admit machinery or any improvement, condemns the producer to work for such wages as will enable the merchant to compete with the productions of machinery; so that the effect of those economic and mechanical changes which China is so reluctant to admit, have come most directly and disastrously to affect her poorer people in the long run. Mr. Thomson says:—

"Many of the beautifully embroidered stuffs we see in our shops at home are made by hand in China, and yet they can be sold in London at prices that defy competition. The opposition to the introduction of the machines used in Bradford and Manchester comes mostly from the operatives themselves. The masters who understand the foreign markets would many of them be glad to set up European looms and even to use steam to drive them. But the poor operatives who earn their miserable pittance by their handiwork would strike and starve rather than tolerate two or three new wheels and spindles, which as they believe would throw them out of employment. I was assured by one Chinese silk-merchant who accompanied me to his factory in the country that he once tried to introduce a foreign contrivance to his reeling machines; but his people left him in a body."

The medical men of China—in spite of the vaunts about skill long descended and knowledge that dates from thousands of years back—are declared to be a set of ignorant quacks, who dose their victims with heterogeneous mixtures, hoping that some ingredient may meet the case of the patient. As to commercial morality, it does not seem to exist, though Mr. Thomson says it is not at so low an ebb as some might imagine. His own words are certainly not reassuring:—

"The clever traders of the lower orders of Cathay are by no means above resorting to highly questionable and ingenious practices of adulteration, when such practices can be managed with safety and profit. Thus the foreign merchant finds it necessary to be vigilant in his scrutiny of tea, silk, and other produce, before effecting a purchase. But equal care requires to be observed in all monetary transactions, as counterfeit coining is a profession carried on in Canton with marvellous success; so successful indeed, are the coiners of the dollars that the native experts, or schroffs, who are employed by foreign merchants, are taught the art of schroffing, or detecting counterfeit coin, by men who are in direct communication with the coiners of the spurious dollars

in circulation. In many of the Canton shops one notices the intimation, 'Schroffing taught here.' This is a curious system of corruption which one would think would be worth the serious attention of the Government. Were counterfeit coining put down, there would be no need for the crafty instructors of schroff; and at the same time the expensive staff of experts employed in banks and merchants' offices could be dispensed with."

And he thus indicates to us a custom—very needful in such circumstances—which we should certainly find irksome at home:—

"When goods are sold by weight, the customer invariably brings his own balance, so as to secure his fair and just portion of the article he has come to buy. The balance is not unlike an ordinary yard measuring-rod, furnished with a sliding weight. It is a simple application of the lever. But the tendency of this simple mechanical contrivance is not calculated to elevate the Chinese in our estimation. It proves a universal lack of confidence which finds its way down to the lowest details of petty trade, for which the governing classes may take to themselves credit. The people are in this, as in many other matters, a law unto themselves. A ceaseless struggle against unfair dealing has, therefore, like other native institutions, become a stereotyped necessity."

We have this very readable passage about Chinese signboards—which are truly more for ornament than use, like the old devices that used a century or more ago to embellish the doorways of London shops:—

"The signboards of Chinese shops are not only the pride of their owners, but they are a delight to students of Chinese. In the highflown classical phrases, by which public attention is drawn to the various shops, one fails to see, in most instances, the faintest reference to the contents of the establishment. Thus, a tradesman who sells swallow's-nests for making soup, has on his board simply characters signifying Yung-ki, sign of the Eternal. Under Kien Ki Had—the sign of the symbol Kien (Heaven) Hevei—chow, ink, pencils and writing materials are sold. This is indeed a very high compliment to literature. Tien Yih Shen (Celestial advantage combined with attention) is the sign of a shop for the sale of cushions and ratan mats."

Certainly one of the most interesting portions of the book is the author's description of his tour in Formosa, where he met with a people who more fully claimed his sympathy than did either Chinese or Tartars—the Pepohoans especially, who have derived great benefit from the teaching of Dr. Maxwell, a medical missionary, and are now receiving Christianity. They are true aborigines, called by the Chinese "foreigners of the plain." Along with Dr. Maxwell our author made a visit to their settlement, and thus describes them:—

"These people have a lively and warm recollection of their Dutch masters. They still cherish traditions of their kind-hearted, red-haired brothers, and for this reason they receive foreigners with a cordial welcome. Once, in the times of the Dutch, they lived down in those fertile plains which we have just been crossing; but they have long ago been driven back out of the richer land of their forefathers by the advance of the ruthless Chinese. Higher up, in the mountain fastnesses, their hardy kinsmen have held their own, defying all the powers of the imperial conqueror."

And he proceeds with some enthusiasm:—

"Let the Japanese make friends of those wild mountaineers, and the Chinese will find it a hard task to drive the intruders from the island. The natives came out in great numbers to meet and welcome Dr. Maxwell, whom they had not seen for a considerable time. They were a fine, simple-looking race, and had a frank sincerity of manner, which was refreshing after a long experience of the cunning Chinese. These Pepohoans had acquired the Chinese arts of husbandry and house-building. Their buildings are even superior to those of the Chinese squatters, and the people themselves were better dressed. It struck me that they resembled the Lastians of Siam both in feature and costume, while their old language bore undoubted traces of Malayan origin."

A neat little chapel has been built and supported by the natives themselves, and altogether Mr. Thomson's account makes us long to know more of these simple-minded people; and certainly we could have wished yet more details about Dr. Maxwell's hospital and his work at Tai-wan-fu.

Scotchmen, it is said, are to be found everywhere. If you could get to the North Pole, there you would find one had got before you; and it must be said that Mr. Thomson met with a remarkable specimen in that Mr. Berry in Province Wellesley, who seemed endowed with powers of attracting and taming the lower creatures such as belonged to Cotton and Thoreau and Waterton.

"Berry, as he stepped on to his balcony, said, 'Wait a bit and I will introduce you to some of my friends.' We therefore held back and allowed our host to walk to the front verandah alone. There we saw him stretch out his hand, and, whistling gently and soothingly, a bird came fluttering from the foliage, and perched upon his finger. 'This wee birdie,' said Berry to us, 'had once a mate, and the twa used to come at my whistle and take their meals beside me; but now the hen's gone, I've not seen her for some months. She's dead, and left this lad to my care, and I feed the bonny wee thing every morning.' The scene was strange and touching; and although Berry was good-naturedly chaffed for his isolation, it was useless to endeavour to force him into freer and healthier habits. He was plainly a man of gentle and very retiring disposition, but still it was puzzling to make out by what means he had managed to tame the wild birds which found a home amongst the weeds and fruit-trees of his garden."

* *The Straits of Malacca, Indo-China, and China; or, Ten Years' Travels, Adventures, and Residence Abroad.* By J. THOMSON, F.R.G.S., author of "Illustrations of China and its People." Illustrated with upwards of sixty wood engravings by D. J. Cooper, from the author's own sketches and photographs. (Sampson Low, Son, and Co.)

For humour we might cite the description of the streets of the famous City of Peking—where in the centre there is a regular mud ditch—a fact which does not say much for municipal management, or reflect credit on the Imperial Board of Works. Mr. Thomson uniformly, when he takes up the pen, makes the best of disadvantages; but the remarks that the dust from his beard after a ride might have substantially helped to mend the road, surely savours too much of hyperbole!

There is much in this book about flora and fauna which scientific readers will value—for Mr. Thomson assiduously observes and collects as he goes; and many passages too about religion, race, ancient arts and customs, which antiquaries and philosophers will find worthy of their attention. We have limited ourselves to the more popular side of the book, and it is but a small portion of that we have had space to note; but we cordially recommend all who wish an intelligent account of the present condition of China and Indo-China to devote themselves to this remarkably able book.

BOSSUET.*

There are few Englishmen who know anything more of Bossuet than that he was a celebrated French preacher who lived some two hundred years ago; but whether he or Massillon was called the "Eagle of Meaux," they could hardly tell you. In fact, we have, as a nation, no great curiosity concerning the lives of the great men of other nations, and if they have not affected the destinies of our own country we have no curiosity concerning them at all. Of Bossuet we have known so little, because we have not had the means of knowing. A little about him could be found in encyclopædias, in the history of Port Royal, in the life of Fenelon, but good, compact, illustrative biography, we have had none. None, until now. For here is a clear and good work, the product of thorough industry and of honest mind, warped, as we think, a little, by strong High-Church sympathies, but intending to be true. Of facts, well arranged, we have plenty; we have well-selected quotations, but what we have not, and what the author seems to be incapable of, is a thorough analysis of character. Illustrations are plentiful, but there is no going down to the roots of motive and action.

Bossuet was born at Dijon, on the night of Sept. 28, 1627, and was educated under the superintendence of his uncle Claude, his father residing at Metz. He was one of those youthful prodigies who did not belie the promise of the future. We should say that his characteristics as a youth, and, for the most part, throughout life, were power and capability, moved by deep and sincere religious feeling. He was a hard student; but, above all, a devout one. We are told:—

"Latin and Greek were a congenial food for his quick, brilliant intellect. Bossuet revelled in a familiar knowledge of their stores; and there he might have remained, a graceful, profound classical scholar, and nothing more, had it not pleased God, by one of those trifling incidents which men call chance, to develop a new and deeper stream wherein his thirsting spirit should drink deep. It sounds strange to hear of Bossuet's becoming acquainted with the Bible by accident; but so it was. Passages and narrations, of course, he was familiar with; through offices, instructions, and sermons; but the Word of God, in its wondrous beauty, its combination of history, prophecy, poetry, and philosophy, he had not handled, until one day he came upon the sacred book in his uncle's room, and plunged eagerly into its holy stores, while his father and uncle were talking politics. The Bible had been left open at the Prophecies of Isaiah, and the boy, as he read the inspired poetry, flushed with admiration and enthusiasm, till, unable any longer to control his excitement, he burst forth and read out aloud the marvellous strains which fascinated his whole soul, to the two elder men, who listened, half awe struck, to the boyish reciter. 'This was the first meeting,' says one of the bishop's devoted students, 'between Isaiah and Bossuet, and it worked a very revolution in the soul of the ardent, impressionable child.' In after years the great bishop, whose influence probably exceeded that of any other individual in the Church of his period, used to delight to dwell upon what the unsealing of that fountain of truth had been to him, on the marvellous light and glow and warmth which overpowered him, and eclipsed for ever the fascinations of classical learning—a learning henceforth by no means despised or neglected, but used as a handmaid to that higher knowledge which passeth all things. Bossuet asked leave to take possession of the holy book, and from that day it was his constant companion. Go where he might, Bossuet never was without his Bible or his New Testament; travelling, driving from place to place, in society, walking, even during the long intervals of High Mass, he might be continually seen with it in his hand."

Now, this must be a revelation to some who have supposed that Roman Catholics could never be acquainted with the Bible, or they would not remain Roman Catholics; but nevertheless it is true. Bossuet not merely knew his Bible: he loved it and had a wonderful command of its contents. Next to

its authors, in his estimation, stood Augustine, and that Father he knew almost by heart. It seems to have been taken for granted that he would go into the Church—he received his tonsure at eight years of age and a canonry at thirteen! He was sent to the College of Navarre, where, at the age of sixteen, he maintained a thesis of philosophy. Immediately afterwards he was taken to Paris. At the Hotel de Rambouillet, "the centre of the literary world," a nobleman said of him, that if he were given a subject "a few minutes of recollection, unassisted by books or authorities, would enable him to pronounce a discourse on any topic selected." The experiment was tried, and the literary world was taken by storm at its result. All his other early efforts indicated the possession of almost unrivalled power. He was not, however, satisfied with this possession. He studied hard and reaped the fruits in an extraordinarily early renown. In 1652 he took his doctor's degree, and afterwards went to receive priest's orders at Metz, going previously, as a preparation, into retreat under the direction of St. Vincent de Paul. If, as is stated, the lives of too many of the clergy at this period were "utterly irregular and profligate," Bossuet joined them not, nor adopted their practices. He seems to have given himself, with all his heart, to the work of a preacher, and none of the enchantments of Paris, where every *salon* was open to him—could allure him from it. He applied himself steadily to his ecclesiastical duties, and rose from work to work, and from rank to rank, until, although some had higher dignity, no man could be said to be his peer.

As a wonderful preacher, as an almost matchless controversialist, Bossuet did great service both to society and to his Church. With Protestants he was mild and conciliatory, and he won many adherents to his Communion. His first published work was a refutation of a Protestant Catechism by Paul Ferry, of Metz—where there is not the least acerbity or uncharity. In this work Bossuet had to touch on the doctrine of Infallibility; he did it in this language:—

"We only respect his (the Pope's) authority because we are convinced that Jesus Christ, our Master, entrusted it to him, under strict obligation to render account to himself of its administration. . . . We believe that Jesus has not forsaken His Church, and for that reason alone we believe her to be infallible." And again: "We do not say that the Church is empowered to judge the Word of God" (as the Calvinists asserted to be the case), "but we do say that she is judge over the divers interpretations which men put upon His Holy Word, and that it appertains to her to discern infallibly between the false and the true exposition thereof."

We find Bossuet, after this, preaching before the Court, and, at various times, in Paris. His greatest sermons are those preached at the death of celebrated persons—the funeral orations. Both to the living and to the dead he was faithful. To the first he preached stern duty; on the second he pronounced no mere and empty panegyric. As we read, in this work, quotations from these and other addresses, while we respect the Christian faithfulness of the preacher, we fail to find the source of his popularity. They scarcely read like what is called "eloquence," and there can be no question that, as in the case of other orators, it was not merely what was said, but the spirit of the man saying it, which created the profound sensation which we know to have followed Bossuet's sermons. It was the invisible baptism of mind by mind. It is, however, remarkable that Bossuet seems to have employed few of the common arts of rhetoric. We meet with little fancy; with no gorgeous or highly-wrought description; what we have is simply force and fulness. There is great observation of human nature, a keen acquaintance with the inner workings of the mind, an overpowering Christian earnestness, a wonderful acquaintance with Scripture and with the Fathers, a naturally happy and free choice of expression; but the "Eagle" never stooped to the arts by which lesser men became celebrated. We imagine that he was too proud to do so, for with all his rare gifts this man could be led away by, and even make sacrifice of himself, to his pride.

As we read of Bossuet's position at Court, and after he was made Bishop of Meaux, we almost wonder that he should have steered his way so clearly, and no doubt it was a difficult task to do. Louis XIV. and his mistresses were not the most desirable of employers. One celebrated mistress Bossuet helped from profligacy to the convent, another, equally celebrated, he nearly succeeded in separating from the King, by plying the consciences of both, until the King himself broke the bands, and, with a bound, rushed forward to his vices. There has been speculation as to the cause of Bossuet never having had a superior dignity to that of the bishopric of Meaux conferred upon

him; we imagine that Court intrigue had pretty well all to do with it.

There are two circumstances which stand out in great relief in the ecclesiastical history of this period, and with those two Bossuet was intimately concerned. The first was the re-assertion of the right of the Gallican Church in opposition to the pretensions of the Pope. Here Bossuet stood by the rights and succeeded, with others, in successfully vindicating them. The second was the controversy with Fenelon, Madame Guyon, and the Quietists. Here the great bishop showed the vulture nature, stooped to the worst and lowest intrigues to bring down a rival, and for ever degraded a great name. But for this, one might almost reverence him as a saint; with it we regretfully say, Was this man a Christian? But the conqueror of Courts and of people had just not conquered himself. His best work is not to be seen in such controversies, but in his letters to friends—whose spiritual course he was directing—letters full of the love and the knowledge of God, and animated only by the one desire for God's glory and Christ's reign.

Bossuet died, an old man, in 1704, after great suffering—a humble death, with nothing but reliance on Christ to sustain him. When one complimented him on the work he had done, he said, "Leave such words alone. Ask God to 'forgive me my sins.'" He was a great Churchman, but his Churchmanship never overshadowed his personal Christianity. He was a great man, but he died as one of the humblest.

HENRY ROGERS' ESSAYS.*

A republication in a cheap form of the Essays of Professor Rogers, is a welcome boon to the young men who may wish to lay on their shelves some of the choicest specimens of the essay-writing of a past age. It has been said that the art of letter-writing has been destroyed by the penny post and telegraph; in the same way the cheap press has put an end to the elegant essay. We do not believe a word of either statement. As long as there is a perennial spring of wit and humour in human nature, it will flow forth from the tip of a pen; and as long as there is wealth left in the country to support a learned class in comparative ease and leisure, we shall have pieces of the fugitive class which, following Bacon's modest phrase, we shall describe as essays. It is a great mistake to suppose that even America is without the class of essayist. They may be thrown somewhat into a corner, and have taken refuge in and about Harvard and the neighbourhood of Boston. But even there we may meet with an "Autocrat of the Breakfast Table," with a Lowell, a Marsh, a Holmes, a Whitney, and many others. In this country, where society has left Dissent in the cold shade of neglect, and had, till the other day, closed the Universities to all who would not conform to the National Church, there have been essayists whose consciences kept them outside that pale, whose life may be described as the pursuit of literature under difficulties. There is nothing more touching to a generous mind than the honourable poverty of writers like John Foster, sending up from a village in Gloucestershire those essays and reviews for the *Eclectic* which are now enrolled among the classics of our language.

Professor Rogers' lot has been cast in happier times. He had the good fortune in his earlier days to attract the attention of Jeffrey and Napier, successively the editors of the *Edinburgh Review*, when that organ was the oracle as well as the organ of the whole Liberal party. He had also the good fortune to secure the esteem and friendship of such eminent men as Macaulay, Whately, and Sir James Stephen, all valued contributors to the great northern light of literature. With such introductions, it was not difficult for a writer of Professor Rogers' power to make his way into the front rank as a contributor to the periodical press. He has dedicated the revised edition to the memory of the two eminent men who thus lent him a helping hand to rise on the ladder of fame. Richard Whately and Thomas Babington Macaulay were excellent sponsors for a young *Edinburgh* reviewer, and neither of these eminent men had any cause to be ashamed of their pupil. Dr. Whately's admiration for Henry Rogers was unwavering throughout. Those who knew the archbishop will remember that, like Dr. Johnson, he was a hearty lover and hater, and that when he liked a writer he

(Continued on Page 1243)

* *Bossuet and his Contemporaries.* By the Author of "A Dominican Artist," &c. (Rivingtons.)

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IN AN

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By the REV. JOHN KENNEDY, M.A., D.D.,

Professor of Apologetic Theology in New College, London.

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TO CORRESPONDENTS.

"W. F. Pinegar," Bristol, who moved an amendment at the Liberation meeting there, wishes to say that his assertion that the desire for a so-called "national recognition of religion" in America is gaining ground, was justified by a quotation from the *Rock* of last April. He does not seem to know that the movement for that object has proved a dead failure. It was never more than the suggestion of a clique, and was hardly thought worthy, as has been lately shown in our columns, of serious consideration of American statesmen, or the great mass of the clergy of all denominations. "W. F. P." also denies that the clergy of England are State-paid, and repeats that he, though "only a working man," had offered £666 to the Bristol Royal Infirmary, if could be proved. We thought it was patent to all the world that the State Church of England is endowed with national property, over which Parliament actually exercises control, and which, as in the case of the Irish Church, the State will one day resume.

The Nonconformist.

WEDNESDAY, DECEMBER 23, 1874.

SUMMARY.

We have every promise of the traditional Christmas season so generally portrayed in the illustrated journals and the Christmas cards, but so rarely realised in actual experience. We are passing through a severe winter. The snowy canopy over the land is now a familiar object; we have hard frosts and biting northerly winds; skating has become a fashionable, if a somewhat dangerous recreation; and the blockade of railways in Scotland by snow-drifts is a not unfrequent occurrence. Newspaper obituaries and the Registrar-General's reports reveal the fatal effects of the intense cold upon the young and aged; but of the hardships endured by the poor, with coats rising in price, and to a great extent bereft of the comforts of life and inviting homes, little is told. They suffer in silence, though, we doubt not, the severity of the weather will more than ordinarily open the hearts of those who have, to the silent appeals for help from those who have not.

The Chancellor of the Exchequer has been delivering a speech at Exeter, and uttering some true, but rather trite remarks, on finan-

cial matters. Taxes he holds should be raised in the least oppressive manner, and seeing that we must carry on a very great and difficult battle in the struggle amongst nations, "everything that we can do to economise and develop the resources of the country it is our duty to do." But the best part of Sir Stafford Northcote's speech was his gratifying reference to the Premier, whose health, he announces, is much improved, and there is every probability that Mr. Disraeli will be ready for the ensuing Session. "There are indications," said Sir Stafford Northcote, "that he will need all his strength and all his spirits for the work which lies before him"—from which we may infer that the speaker expects a rather lively session.

Sir William Harcourt has also during this Christmas week ventured on addressing his constituents. So distinguished an orator can hardly fail at any time to attract plenty of auditors, or to say something worthy of general notice. The senior member for Oxford is something more than a sarcastic critic, and a politician fully conscious of his own superiority. Events have brought him into the front rank of the Opposition, and given him scope for the indulgence of ambitious yearnings. His present stand-point is therefore a matter of interest. Sir William praises the Whigs, who are in power, though not in office. He thinks his party have of late years shown too much reforming zeal, and would fain they should now limit their programme to an improvement of the laws relating to labour, an amendment of the laws relating to land, the discouragement of pamphleteering attacks on the Catholics, and the putting down of Ritualism. Certainly they ought to be in no hurry to get back to office, although Mr. Disraeli is giving effect to their policy. Last session Sir William came out as a strenuous defender of our Protestant Constitution; now, as though it had become a rankling grievance that Mr. Gladstone had stolen his thunder, he is forward to sneer at the attempt to restore the tone of the Liberal party by "blazing rhetoric and sensational pamphlets." He does not see what is the good of attacking our Catholic fellow-subjects so long as they obey the law. The ex-Solicitor-General still sticks to his anti-Ritualist creed—for the observances and ceremonies of that section are the symbols of a sacerdotalism that is inimical to the public good—and he proclaims that the nation will never allow the clergy either to shape or to judicially interpret the doctrines of the Establishment, and recommends the Anglican Church to seek for allies rather among those Protestant Dissenters who were driven out of their ranks by an infatuated bigotry, than among the Old Catholics, whose doctrinal differences with Rome are so slight. Sir William Harcourt promises to support (or patronise) the State Church so long as it is Protestant, and like Mr. Massey, the member for Tiverton, who seems to share his Whig views, he deprecates a headlong project of disestablishment. On the whole it is difficult to say whether for the future we are to regard him as the ally, the rival, or the outspoken critic of Mr. Gladstone.

The French National Assembly has had another animated debate in committee on Mgr. Dupanloup's bill on higher education. Its clerical promoters did their best to push it forward in order that it might pass before the Christmas recess. They have, however, twice failed—once by the abstention of the Left from voting, and yesterday by the adjournment of the discussion on Article 2 till after the New Year. M. Laboulaye, who at first supported the bill in the interests of freedom of instruction, now that it has been divested of every Liberal element, and would only create clerical monopolies, resolutely opposes it. While the Romish bishops denounce liberty of worship and support freedom of education, it is impossible to doubt their object. The Liberals recognise it, and as the constitutional laws will have priority when the National Assembly meets after the adjournment, the bill of the Bishop of Orleans may be regarded as for the present entombed.

Germany has been in a state of high excitement during the week. First, there has been the judgment of the court in the Arnim case, which was to the effect that with regard to the documents of the second and third class, the case for the prosecution was not made out; that the charge of embezzlement could not be sustained; but that the accused had clearly and purposely made away with documents which were in the place set apart for them to be officially kept, and that this was an offence against the Penal Code. Count Arnim was therefore sentenced to three months' imprisonment, one month to be considered as having been undergone during the arrest, and to the payment of the costs. This decision has not,

it appears, pleased either the Government or the public, who regard it as too lenient. Something has been said of an appeal to the Supreme Court, but neither side has as yet given notice to that effect.

Before this judgment was delivered Prince Bismarck took great umbrage at the action of the majority of the German Parliament in interposing to protect one of its deputies from arrest, or rather in carrying a resolution declaring a modification of the Constitution to be necessary to prevent the possibility of similar arrests in future. This step highly incensed Prince Bismarck, who affected to regard it as a vote of want of confidence. There were reports of his probable resignation, and, of course, great consternation prevailed. The mere rumour sufficed to influence the National Liberals. On Friday the Assembly, by way of quietly showing its confidence in the Chancellor, voted down almost without debate a motion for expunging the secret service vote for the budget by a majority of nearly three to one. Prince Bismarck was appeased, and is politically stronger than ever.

The winter weather will frustrate Marshal Serrano's projected campaign in the North of Spain if such is intended, but will be no obstacle to a pacific transaction with some of the disaffected Carlist chiefs. Fighting, however, there has been, in which some 3,000 of the National troops were severely worsted on the heights of Casado with heavy loss. It would seem as though Serrano's cause were sinking, and the star of ex-Queen Isabella's son in the ascendant. The young Prince Alfonso, now in England, received a highly loyal address on his eighteenth birthday from a number of grandees and nobles of Spain. His reply indicates a confident expectation that he will ere long be called to the Spanish Throne, and is lavish in those promises of freedom in which expectant princes always freely indulge. He thinks, perhaps truly, that the majority of Spaniards desire the restoration of the Constitutional Monarchy, and that he will soon have on his side the sincere men of all parties, as they feel sure they will run no risk of exclusion from a new monarch free from prejudice, or from a system representing union and peace. This is well put. Spain could hardly change for the worse, for the Serrano régime seems to be really contemptible.

NOTHING OF IMPORTANCE.

CHRISTMAS DAY is fairly within hail. On Friday morning next, very possibly before half our readers will have opened this day's *Nonconformist*, the great winter festival will have ushered itself in. Children will have sung their carol before the bedroom door of their half-drowsy but delighted parents, and will be impatiently waiting for the moment when the little presents and commemorative tokens of the season are to be duly distributed among them. Their elders, whether of this or of the last generation, will be exercising their thoughts, some of them upon the ecclesiastical, some of them upon the secular, engagements in which they are to take part during the day, and some of them upon both in turn. Who will care for politics? Who will have any temptation to care for them? We might almost say, there are no politics in this happy country just now worth caring for, nor have been for some time past. We should be justified in forming a highly flattering estimate of the attractions of our journal if we had sure warrant for a belief that their force would prevail over the general apathy of the public mind in relation to political affairs, and still more so if we could reasonably expect that it would successfully compete with the wholly diverse interest excited by Christmas Day. But we think we can correctly measure our present somewhat secondary position, and that, too, without the smallest sense of jealousy. This will be a sufficient apology for the discursive character of our observations. Earnest discussion may well be postponed to a more convenient season.

Christmas-tide last year. Most of us will be able to recall to memory the general "situation," as our French neighbours express it, of public matters at that period. But, to avail ourselves of the significant phrase of Mr. Disraeli, "a good deal has happened since then." Few of us will be likely to forget the sudden scare which was awaiting us at the distance of but a short month after the holidays, or to what a degree the whole kingdom was taken aback by the impulsive resolution of Mr. Gladstone to dissolve Parliament, after it had been summoned to meet "for despatch of business." What a hurry-scurry preparation for the choice of members followed thereupon. What a total defeat of the Liberal party was sustained all along the line! What frantic exertions were

put forth by parsons and publicans, to avenge themselves upon their fancied foes, and how extensively "the Bible" and "Beer" were triumphant, to the surprise of all parties! Things have not gone on in precisely the manner which we should have then anticipated. Up to July last there was a Parliamentary quiet pretty nearly amounting to stagnation. The Publicans were repaid by their friends with an amending Act quite as embarrassing to them, and nearly as restrictive, as the Act of the previous session, and the Parsons, while they failed through Lord Sandon to get possession of a large majority of the endowed schools in the country, were themselves pulled up sharp by the Public Worship Regulation Bill, and placed under a cheap and summary process for making them amenable to the authority of law. These things done, the session ended, since which scarcely a breath has ruffled the surface of the political deep.

Christmas Day is close at hand—and nothing has yet oozed out from which may be confidently gathered any idea of the ministerial programme. Parliament will meet on the 5th of February as usual, but what will be the drift of its legislation very few persons, if any, outside the Cabinet can credibly foretell. Doubtless, the line of policy to be pursued (bating mishaps) during the next session, was chalked out by the frequent Cabinet Councils which sat during the latter portion of November. If any large measure, whether of reform or of reaction, had been selected as the *pièce de résistance*, for the coming year, some pre-intimation of it would probably have got abroad, and the public mind would have been subjected to a short educational process through the Press, which, authorised or unauthorised, would have fixed its chief attention upon the subject. We have observed no such indication of this convergence of newspaper discussion upon any particular point. We surmise, therefore, that next Session is to be an unambitious one, in which useful measures of third-rate importance are to be introduced and passed, but in which no proposals of the first magnitude are likely to be submitted by the Government. It is a moot point whether Mr. Disraeli himself will be found to have sufficient constitutional vigour remaining in him to lead the House of Commons even through six months of what may be called routine business; and, though he is ably supported in both Houses, it seems improbable that he will needlessly risk the labour and excitement involved in any undertaking which would be sure to rouse fierce political passions. The public is not even yet intent upon, or impatient for, heroic legislation. And the Premier is tolerably skilled in feeling the public pulse.

Christmas Day next year—we wonder what it will look back upon. We wonder with still greater curiosity what it will be looking forward to. Will those of us who may be then living meet our respective family circles and eat our Christmas dinner with the same lack of political solicitude as we have the prospect of doing on Friday next? Who can tell? The only thing certain to happen, Mr. Disraeli has told us, is the unexpected. Mundane affairs more often take a new point of departure from what we in our ignorance call accident; thence from the preordinations of human wisdom or folly. It is certain that the present calm will, at some time or other, be broken up. It is not at all within our cognisance by what means, or at what time, the change will be brought about. Happily the main current of public business in this country—however it may pursue a meandering course and become sluggish here, or impetuous there—can only take one general direction. The dip of public opinion in these times prevents it from rolling back. The general inclination of the ground over which it must pass is towards progress. The Liberalism of yesterday is the Conservatism of to-day. People are beginning to expect less from political Governments than they did half a century ago; for the well-being of nations, after all, mainly consists in each one of its members governing himself by the rules of temperance and righteousness.

M. GAMBETTA'S POSITION.

To the great relief of Parisian shopkeepers, the National Assembly is on the point of adjourning over the New Year; a period when Frenchmen, with as much gusto as Englishmen at Christmas, devote themselves to holiday enjoyments and mutual present-giving. After this short recess, political warfare will begin in earnest, and present appearances give no very clear clue to the ultimate issue.

It seems that, after much conflict of opinion, the Right Centre, from which the members of the Government were mainly drawn, have resolved to make the creation of a Senate rather

than the presentation of a complete constitutional scheme the testing question in the Assembly. Such tactics are recommended to the Orleanists by various considerations. The nomination of an Upper House being only a temporary expedient, might command the support of the moderate Legitimists. It would secure a Conservative force capable of counteracting for the time being the strength of the combined Republicans in the National Assembly, and might give facilities to Marshal MacMahon, if he found that matters had come to a dead-lock, and a dissolution or a *coup d'état* must be resorted to. The proposal for the creation of a Senate is in fact the last card in the hands of the Orleanists, who are determined to keep open the pathway to the Monarchy while supporting the Septennate.

The course which will be taken by the Left Centre—the Moderate Liberals of France—is gradually becoming more defined. The more Conservative section of that party has lately shown a disposition to lean to the Right Centre, owing mainly to the success of the Radicals in the municipal elections. But M. Casimir Périer and his friends have, it would appear, abandoned their isolated attitude, and decided to adhere to the Left Centre programme—the establishment, if not the formal recognition, of the definitive Republic. In that programme they will be supported by the entire Left, and secure all the influence which M. Thiers can command. This all-important point once conceded, all sections of Liberal politicians would be ready to consider and settle the details of a scheme embracing the formation of an Upper Chamber and a revision of the electoral laws.

It is barely possible that when matters come to a crisis, some of the timid members of the Left Centre will range themselves on the side of the Government. Barring that contingency, the defeat of the proposed Senate Bill is inevitable, so far as anything prospective can be certain in France. The Bonapartists are not numerically strong in the National Assembly, but their thirty members hold the balance between the Conservatives and Liberals. Their vote would unquestionably be given against the Republic, but for like reasons it would be cast against the creation of a Senate. The Orleanists, having been worsted in the conflict, would have no remaining *point d'appui*. "To those who can gauge the condition of parties at this moment," says a Paris correspondent, "it is evident that Royalists of all shades have had their day, and that the last rapidly approaching struggle will be fought between the Republicans and the Bonapartists. The Marshalate will soon stand between the alternative of a dissolution with prospective accession of Gambetta, or a *coup d'état* clearing the way for a Third Empire."

Putting aside speculation as to the future, the attitude of M. Gambetta, who leads the entire Left, is clearly a matter of great interest. This able and fervid Democratic orator has developed into a cautious statesman, with a full sense of the responsibilities that attach to his position. Not a few persons well versed in politics have predicted that, as the proximate leader of the French Liberals, M. Gambetta would take up a less pronounced position. Such is indeed the conclusion to be drawn from the remarkable conversation recorded in yesterday's *Times* between the leader of the Left and the correspondent of that paper. M. Gambetta's political views may be briefly summarised. He accepts the Septennate without reserve, and would not find it difficult to vote for the re-election of Marshal MacMahon. He is quite ready to support a proposal to organise the powers of the President. "Only let the Constitution be headed the Government of the Republic, the legal Government of France," he says, "and I will vote for all the Constitutions you like." The leader of the Left admits the danger, after the Republic had been constituted, of the Radicals insisting on the exclusion of the Conservatives from power, but he argues that as the advanced party have loyally supported M. Thiers and other moderate leaders, they would be likely hereafter to pursue the same policy. And he adds—having, we must suppose, sufficient warranty for the remarkable statement:—"If the Conservatives honestly exercise the Republican power, none of us will think of disputing their possession of it. We are ready, moreover, to reassure them; we are ready to discuss with them a programme of Government on all governmental questions, and to agree on such a programme, taking account of their sympathies, leanings, and natures. We will maintain that programme for seven years, for people cannot treat for eternity. For seven years they may set up this programme against claims which they consider inadmissible. At the end of that time, they, having had power in their hands, it would be for them to have governed so as to retain it.

We should not be able to oppose." Whether the views thus announced will make an adequate impression upon the Right Centre party is not at present known.

M. Gambetta evidently has more fear of a Bonapartist triumph than of a Royalist restoration. His political rivals are in greater dread of the organisation of the Republic than of a return to the Empire. His newly-avowed opinions are the last effort of a Moderate Liberal to conciliate a party which could now help to establish a permanent form of government, but whose opportunity is passing away. If the Right Centre prefer Bonapartism as the alternative, his appeals will meet with no response. According to our English notions there is now a golden opportunity for establishing in France a Conservative Republic, which the authority vested in Marshal MacMahon would guarantee against excess. But though there are statesmen like MM. Thiers and Gambetta, and parties like the Left Centre and the Left who, chastened in the school of a bitter experience, are ready to make great concessions and pass a self-denying ordinance for the welfare of their common country, there are at present no signs that the Royalist factions, whose ascendancy bears the character of a usurpation, will meet them in the same conciliatory spirit. It is the unteachable aristocracy of France that clings to an effete theory rather than enter upon a course which would open a new era in constitutional Government in France, and reconcile all parties except the extreme factions at either end of the scale. At all events, whatever be the issue, M. Gambetta deserves well of his country for the magnanimous policy he has proclaimed.

THE POST OFFICE LONDON DIRECTORY.

About Christmas time Messrs. Kelly and Co.'s yearly volume—so bulky yet so inclined to growth that the publishers, though with little effect, have tried some Banting process of reduction—makes its appearance. We have no doubt this enterprising firm have studied the art of close packing, but the fates are against them. As the metropolis grows, their directory grows, and is now swollen to a portly volume of, including advertisements, some 3,000 pages. Yet it is cheap, as well as indispensable to every man of business. In our own office we have found the Post Office London Directory invaluable during the past year, and it will no doubt be equally serviceable during the year which will soon dawn upon us. The publishers assiduously aim at accuracy of information, which is most apparent to those who most have recourse to its well-packed pages. Events and changes are brought down to the latest possible period. For example, the Earl of Clonmell, the newly-elected Irish representative peer, who was gazetted Nov. 13, is mentioned in the Parliamentary Directory; Mr. C. T. W. Forester, the new member for Wenlock, gazetted on the 20th of the same month, is entered both in the Parliamentary and Court Directory; Dr. Edward Smith, late of the Local Government Act Department, whose death was announced Nov. 19, is struck out of the Official and Court Directory; and Dr. Kenealy, so recently "disbarred," is struck out of the List of Q.C.'s, and also out of the List of Barristers. The perfect maze of details is reduced to order and simplicity, and is capable of easy reference, by the adoption of every improvement which experience suggests and a large staff of compilers makes it possible to effect. It is the crowning merit of the London Post Office Directory that though its bulk increases yearly, it becomes, as time advances, increasingly valuable as well as easy as a work of reference.

THE ARNIM TRIAL.

(From a Correspondent in Germany.)

With the greatest excitement has the sentence in the Arnim case been waited for here, and many a bet has been ventured on the result. Most felt with a sort of half regret that it would go against Arnim. Whether the sentence would be long or short made very little difference; the main point being simply that of acquittal or sentence of guilty. But attention is being rapidly taken away from Arnim and fixed upon Bismarck, whose far-seeing policy in his opinions about France is raising his popularity immensely in Germany. Although the case has been decided, and Arnim condemned, no one will accuse his counsel of want of ability. Seldom has such a mass of legal knowledge, acuteness, and care been employed in the defence of anyone as in this case. Not satisfied with the resources of Prussia, he obtained in addition, one of the most renowned

professors of law in Bavaria, von Holtzendorff, who during the trial declared that his students at Munich would not have misunderstood his proofs to the extent that the State Prosecutor did. Long before the sentence was pronounced it was felt that even if Arnim were to be acquitted he would come out of the trial greatly damaged politically. Now that the passing of the sentence has set the press at liberty, a further discussion of the case may be expected. In many respects increased sympathy will be felt with Bismarck in his relationships with Arnim. The removal of the papers, and the great disorder in the archives of the Paris Embassy, in addition to the long-continued want of co-operation on the part of this powerful official, was more than anyone could be expected to endure.

Add to this the higher aristocracy, the Conservatives in the House of Lords, the *Kreuzzeitung* party, the Particularists of the States incorporated with Prussia, saw in Arnim the embodiment of Bismarck's plans, as well as the man who would perhaps be his successor; and who would, no doubt, in that case reverse the policy of the great combatant of Ultramontanism. Bismarck stood all along, however, high in the confidence of the Emperor, who, from the first, had the skill to see the true bearing of the conflict, and who, it will be remembered, granted Arnim no audience on the return of the latter from Paris.

It is somewhat strange that just when Bismarck was being raised intellectually and morally by the Arnim case in the estimation of the people, such a sudden and unexpected difficulty should have arisen in the Reichstag. A short account may not be without interest of the three men who have been so troublesome of late to the Empire—Majunke, Jörg, and Windhorst. The first of these, Paul Majunke, is a Catholic priest, editor of the Berlin *Germania*, and thirty-two years of age. He studied theology and law at Breslau University, continued till the Vatican Council parish priest, when he went to Cologne to act as editor of the *Cölnische Volkszeitung*, and after the council returned to parish work until he was appointed editor of the *Germania*. He is one of the members of Parliament for Treves. Joseph Edmund Jörg is Chief of the Royal Archives at Landslut, in Bavaria, fifty-five years of age, studied theology at Munich University, and was for a long time secretary to Dollinger in his historical labours. Since 1852 he has been editor of the Munich *Historisch-politische Blätter*. He has written a history of the great peasant war, a two-volume history of Protestantism in its newest development, a history of the social political parties in Germany. He sits in the Imperial Parliament as one of the Bavarian members, and belongs to the Centre. Ludwig Windhorst is a Hanoverian, and sixty-two years of age. He studied at Göttingen University, held many offices in the Kingdom of Hanover, where he was President of the Second Chamber. He belongs to the Centre, and is a Roman Catholic.

Messrs. Hurst and Blackett will publish early in January, "The Italians," a novel by Mrs. Elliott, wife of the Dean of Bristol.

Sir Charles Dilke has gone to Algiers. It is said that he intends to penetrate the Great Sahara, and that a book may be expected on the subject.

MR. AND MRS. GERMAN REED'S ENTERTAINMENT.—This popular entertainment will be given at the St. George's Hall on the 26th instant, when Mrs. Reed and her company will reappear, with the addition of Miss Fanny Holland and Mr. A. E. Bishop, in a novelty by Mr. Gilbert A'Beckett, entitled the *Three Tenants*. Mr. Corney Grain, imbued with the spirit of the time, promises to illustrate "A Fairy Tale" with music, humour, and anecdote, and the favourite production of last season, *Too Many by One*, which was only performed for a short time, will close the entertainment. There will be two performances on Boxing-day at three and eight o'clock.

FROST AND SNOW.—There was a heavy fall of snow in London on Wednesday morning, which appears to have been general throughout the country. The snow remains, and there have since been severe frosts. On Sunday the London parks were thronged with people, thousands of whom had gathered at the ponds in hope of being able to skate, but a slight thaw which set in about mid-day precluded the possibility of this, and towards evening the crowds dispersed. On Sunday also the three ornamental lakes in Victoria Park were visited by some thousands of persons. The ice was highly dangerous, and, despite the urgent warnings of the park-keepers, numerous immersions took place. About three o'clock a man named Moston ventured on the middle bathing lake with a perambulator containing two infants and a little boy, five years old, sitting astride the wheel in front. He had scarcely proceeded half a dozen yards before the ice gave way, and all were immersed. By the aid of the bystanders the man and his three children were saved. In Scotland the cold is intense. In some places numbers of small birds have been found frozen to death. Loch Leven is a sheet of ice from side to side, and skaters enjoy themselves upon its surface. On parts of the Highland line dislodged snow stands as high as a two-storey house. About 500 head of deer have descended to Gleniala, in Perthshire, in search of food. They appear quite tame.

Literature.

(Continued from Page 1239.)

"grappled him to his soul with hooks of steel." We remember dining on one occasion at the archbishop's table, when he was asked by Professor Birks, of Cambridge, which were the three best living writers, and Whately's answer was quite characteristic. He named at once Macaulay, Rogers and Fitzgerald, the present Bishop of Killaloe, who as his chaplain and intimate friend we may assume was the *alter ego* for himself. Without disputing the claims of the first and the third of this trio, we may rest content with the judgment passed on Professor Rogers.

It is impossible to say off-hand why one fugitive piece carries, by certain "vital signs," as Milton would say, the stamp of its own immortality, while another passes away without a pang even from the writer himself into that receptacle of dead literature—a bound edition of the magazine or review for which they were originally written. But, without explaining the reasons, the fact is so. Of the many contributors to the *Edinburgh Review* since its establishment, now seventy years ago, there are not more than four or five names at most of which the world has cared specially to remember. Sydney Smith, Macaulay, and Sir James Stephen share this distinction with Professor Rogers. One or two essays of Sir William Hamilton on the Philosophy of the Unconditioned and the Theory of Perception, had the singular distinction of appearing for the first time in the pages of the *Edinburgh*, and of afterwards bursting into blossom like the aloe among the collected writings of that eminent man who, if he had been a little less learned, would have been even more original. With the exception of these we can scarcely recall the names of any others. It would be flattery to say that the reviews of Jeffrey or Brougham—excellent as they were at the time—would live by their own merit. As for the crowd of writers of lesser note, who have ventured to address posterity as to a final court of appeal, the verdict has been that the dead should bury their dead. When collected essays do not reach a second edition we can only say that the decision is final, and a writer does well in such a case to close his labours and join the majority. We have, therefore, a measure of Professor Rogers' eminence, which is, or ought to be, satisfactory even to his warmest admirers. He has had the felicity (an exceptional one, as we can say with a long acquaintance of literary men) of not living to become chief mourner at his own literary funeral. Few who have lived on to the age of Henry Rogers have not lived down their own reputation. This is an age in which men live fast and are forgotten soon. It does not require a lifetime to see a reputation blaze up and go out like a beacon fire. There are a variety of reasons for this. In the first place, style changes with a generation. The age of Addison is not the age of Johnson. Hazlitt and Lamb, again, are superseded by Carlyle and Froude. The mannerisms of one age are superseded by those of another, so that the very qualities which secured a writer distinction in one age are the very opposite to those which attract another. Then again the controversies which interest one age sound flat and unmeaning to another. Who would care for those comparisons between the ancients and moderns which make up so much of what was called polite literature a century ago? It is weary reading to plough through the pages of the *Tattler* and *Idler*, the *Bee* and the *Rambler*. Even the delightful humour of Goldsmith cannot keep us from yawning over the adventures of the Chinese philosopher and the sorrows of a lady of quality over her lapdogs and cracked china. With these instances of the vanity of literature it is impossible to say beforehand what will live or how long any writer will be remembered.

In the case of Henry Rogers, we may say that he has exercised a wise discretion in dividing his essays into three sections. There is a little volume containing his celebrated article on "Reason and Faith," and one or two other reviews of a like character, published in a separate form by Mr. Strahan. Then there are the theological essays in the third volume of the series, bearing principally on the controversy with Romanism and Ritualism. And, lastly, there are the two volumes of literary essays, principally critical and biographical, which may be purchased separately by those who feel little interest in theological discussions. Mr. Rogers has exercised wise discretion in breaking up his collected essays into sections, and leaving the reader to choose which he will keep and which leave of these multifarious writings. Turning

to them, as we do to the writings of an old friend, we confess a preference to the literary and biographical section. The theological essays, admirable as they are of their kind now read a little dull. In all controversy, particularly on theological topics, the constant and the varying quantities so shift their relations, that controversial writings are sooner out of date than any other. Strange as it may seem, the eternal verities are those which soonest require to be presented in a new dress. It is the fashion of some people to affect old divinity; but to our thinking, this is little more than any other affectation, such as that for old china or old masters. It arises from a confusion of mind, which people who are not clear thinkers fall into, between form and essence. They do not see that while the word of the Lord abideth for ever, the illustrations and arguments by which that word is set forth may and must vary from age to age. An oak-leaf is one thing and heart of oak another. How many hundreds of years has an oak shed its leaf before we see the solid heart of oak underneath! These considerations, which are applicable to theology in general, are especially so to controversial theology. Rome may be, as she boasts herself to be, *semper eadem*, so that the weapons with which she was attacked two or three centuries ago may seem to suit us. But let anyone take down Gibson's "Preservative" or Barrow on the "Supremacy," and he will see how useless it is to keep in stock an arsenal of controversial weapons. With only twenty years at most run out, Mr Rogers' replies to the Ritualistic and Romanising party already seem a little out of date. What it will be a few years hence we leave our readers to judge.

We turn, then, from these tilting grounds of theology to the calm and quiet fields of thought in which Mr. Rogers follows the lives and labours of a Leibnitz, a Pascal, a Descartes, a Locke, a Fuller, and many others—writers whose names are embalmed already in our memory, and who will be still more worthy of the fresh spices which are brought by the hand of Henry Rogers to wrap them in. There is one essay in particular added to this volume, to which we turn with a sense of novelty. It is the life of Archer Butler, of Dublin. Perhaps the author was unconsciously portraying himself in this sketch of Archer Butler, which we readily extract as the justest estimate of this poet-philosopher:—

"A marked feature of his mind was the perfection in which it combined many of the rarest endowments of the poetic and the philosophic temperaments. Not that there is any reason to wonder at such conjunction, for it has been too often repeated in great philosophers and great poets to leave room for that. Nor are the two classes of qualities, if they be not relatively disproportionate, at all at variance. The very aptitude for readily apprehending analogies under the impulses of poetic feeling, prompted by the instincts of the beautiful, will, if organised and directed by an equally predominant aptitude for philosophical speculation, constitute that inventive and creative faculty which, seizing another class of analogies and resemblances, constructs systems of philosophy; of truth sometimes, and sometimes, alas! of fiction;—fiction as wild, as airy, as unsubstantial as the poet's veritable dreams. But it is certain that in the higher order of minds,—as in Shakespeare, Plato, Bacon, Pascal, the alliance of the speculative and the imaginative, of subtlety and wit, of logic and eloquence, has been too often repeated to allow us to doubt that, though reason may possibly be only a 'lumen siccum,' and imagination but an 'ignis fatuus'; though a philosopher may be only a 'reasoning mill' or a poet whose 'fine frenzy' is little more than frenzy, philosophy and poetry need not be estranged. Intellect of the highest order generally exhibits very various mental endowments, each in large proportion and all in harmonious combinations. One or more may be predominant, but genius is usually a constellation, not a single star; and though one star in it may be brightest, all will be bright."

"Professor Butler's early love of poetry followed him through life; it was not only a solace, but a passion. Even when wedded to philosophy, his early mistress was never forgotten. Though, as just said, the mere conjunction of the poetic and philosophical temperaments be no rare phenomenon, the *precocity* with which the reflective and analytic powers were manifested in Butler may be regarded as extraordinary. The philosophical lectures—even those on Plato and Aristotle—which are given in these volumes, seem to have been composed and delivered before he was eight-and-twenty, or at most a year older! It may, however, be remarked that the period of life which intervenes between the effervescence of youth and the practical energy of mature manhood is to many powerful minds a period of vigorous philosophical speculation. On the whole, Butler's rich imagination was of signal service to him, even as a philosophical lecturer. Though his more brilliant endowments occasionally led to excess of ornament, too deeply coloured the diction, or rendered it too redundant, they admirably fitted him to redeem the abstract subjects he treated from the curse of dryness, and especially equipped him for the task of criticising Plato, to whose wonderful union of subtlety and grace, of philosophic depth with all-various literary excellence, he ever showed himself keenly sensitive. His learning was extensive for his years; in certain directions, and in the department of ancient philosophy, profound; though in pure philology he seems never to have aspired to minute accuracy. He had, however, all those higher qualities of sagacity, comprehensiveness, and congenial sympathy with philosophic genius, which will do more

in the interpretation of such writers as Aristotle and Plato than any quantity of mere learning."

We conclude with the single remark that Mr. Rogers has penned his own epitaph in his remarkable essay on "The Vanity and Glory of Literature."

CLARK'S THEOLOGICAL WORKS.*

Dr. Lange's *Revelation of St. John* is the most exhaustive commentary upon the mysterious work which closes the last Divine Testament to man that has been written. It completes, as Dr. Schaff remarks, the American edition of the author's *Biblewerk*—a stupendous monument of the most profound biblical scholarship. It is difficult to say in what particular the author most favourably exhibits his rare powers. We have the most minute textual criticism, with the advantage, secured by Dr. Schaff for this edition, of Professor Tischendorf's text, and wide use of the doctrinal and homiletical suggestions which the spiritual mind will see in this book. The author's own account of the work which he set himself to perform is necessary to understanding its precise value. He says, "The first thing requisite was to give a more 'elaborate and definite form to the theology of Apocalypse; as it is possible to rectify the existent grand misapprehension concerning the peculiar characters of Hebrew art, in respect of its perfection in the forms of Eschatological Prophecy—misapprehension peculiar to the traditional Hellenistic-humanistic point of view—only by bringing about a thorough understanding of the magnitude of the contrast between the summits of Hellenistic and Theocratic culture. With this task was linked the necessity for fixing our gaze more intently upon the symbolical side of the Apocalypse, and for tracing the Apocalyptic symbolism of the New Testament back to the more or less conventionally defined Old Testament elements of Apocalypticism." Taking these principles as his guide, Dr. Lange is perhaps as little arbitrary as can be. He has definite, and for the most part, consistent views based upon the theory that the Book presents a systematic arrangement, "in cyclical collective pictures—which are always representative of the entire course of the world down to the period of its end, and yet, in the succession they are made to observe, are constantly advancing towards that end." The work embraces critical notices of the views held by other writers—mostly German, but Dr. Craven has greatly added to its value by supplementing the text with the views of English writers, such as Alford, Ellicott, Trench, &c. Sometimes, however, the author annoys one by specific references to what he has said elsewhere, but this is the only detraction we now see from the value of the work.

Dr. Delitzsch on the *Proverbs of Solomon* is the first of three volumes, which will contain the Solomonic writings. The author has drawn some of his material from wide and not altogether well-known sources. His independence of judgment is well known, although it is always consistent with a profoundly reverential spirit. He does not regard the *Proverbs* as altogether the work of Solomon. On the contrary, he considers the "blind submission" to that effect as "scarcely worthy of being mentioned." He divides the work into an Introduction (i.-ix.) which may be by another writer; the Solomonic *Proverbs* (x.—xxii. 16); a first appendix, xxii. 17—xxiv. 22; a second appendix (xxiv. 23 ff.); the men of Hezekiah's collection of the second series by Solomon (xxv.—xxix) the Words of Agur; of King Lemuel and the acrostic ode. The commentary is—what all such works are not—vigorous in style and very vigorously translated.

Dr. Oehler's is also a first volume, on the *Theology of the Old Testament*. It am-

* 1. *The Revelation of St. John*. By J. P. LANGE, D.D., Professor of Theology in the University of Bonn. Translated by Evelyn Moore. Enlarged and edited by E. R. Craven, D.D., Pastor of the Third Presbyterian Church, Newark, N.J. Edited by Philip Schaff, D.D., &c.

2. *Biblical Commentary on the Proverbs of Solomon*. Vol. I. By F. DELITZSCH, D.D. Translated by M. G. Easton, D.D.

3. *Theology of the Old Testament*. By Dr. G. F. OEHLE. Vol. I. Translated by Ellen D. Smith.

4. *David, the King of Israel*. By FRED. WM. KRUM-MACHER. Translated by M. G. Easton, D.D. Second edition. Revised.

5. *Critical and Exegetical Handbook of the Gospel of John*. By H. A. W. MEYER, D.D. Translated by William Arwick, D.D. The translation revised, &c., by F. Crombie, D.D.

6. *Critical and Exegetical Handbook to the Epistle to the Romans*. By DITO. Translated by the Rev. John C. Moore, B.A., and the Rev. Edwin Johnson, B.A. The translation revised, &c., by W. P. Dickson, D.D. (Edinburgh: T. and T. Clark.)

7. *The Delivery and Development of Christian Doctrine*. By ROBERT BALY, D.D. (Edinburgh: T. and T. Clark.)

braces nearly the whole of the theology of Mosaism. The substance of this work was repeatedly delivered as a series of lectures at Tübingen and elsewhere. It is masterly in classification and grouping, and more Evangelical than a good many recent English works dealing with the same subject—the writer not believing as little, but as much as he could, which is the safer spirit and the more likely to lead to accurate results. Mr. Hermann Oehler, the author's son, says:—"My father wished, above all things, that the result of his lectures might be to produce in his hearers an impression of the holy greatness of the Old Testament, which, as he assured them, had at one time affected himself in an overpowering way, and an impression of the grand connection of both Testaments, which appeared to him to be their strongest apology against objections drawn from many undeniable stumbling-blocks, due to the servile form of revelation." Anyone who wishes to see what Oehler could do in the higher criticism should read the chapter on the "Angel of the Lord," brief, but pregnant with careful and reverent thought.

David, the King of Israel, By Dr. Frederick Krummacher, has reached, we are glad to see, a second edition. The author was, at one time, the best known and the most admired of German theological, or rather, religious writers. Perhaps no book of its kind took such a hold upon the "religious public" as "Elijah." This work resembles the former in eloquent picture-writing and powerful appeals to the religious emotions; but it is the work of a popular preacher rather than of a theologian.

We have two more volumes of Meyer's *Commentary on the New Testament*, a first volume on the "Gospel of John," and a second volume of the "Commentary on the Romans." The author of the "Supernatural in Religion" would find his match in Meyer's work on John, the supernatural and apostolic origin of which is vigorously maintained. Meyer places the time of the composition of the work as after the destruction of Jerusalem—with the ruins of the city in the distant background of the Apostolic view. We heartily commend both these works to the Biblical student.

In his lectures on the *Development of Christian Doctrine*, Dr. Rainy presents himself in a new and most welcome character. Great as an orator, and as an ecclesiastical leader, he shows himself to be hardly less great as a theologian and an expositor. It is long since we have met prælections more fresh and striking than these. As we read them it is impossible not to feel that his gifts are rather those of the speaker than those of the author, and that we miss much in that we must read them instead of hearing them declaimed. Nevertheless, they are so eloquent, and are instinct with so much of the orator's fire and energy, that at times we are carried away by them very much as we should be were we listening to a living and fervent voice. The main lines of thought in the volume are that the Christian doctrine delivered in the Scriptures is susceptible of a twofold form of development, nay, imperatively demands it. For first, it is very certain that we have not yet discovered and exhausted the whole contents of Scripture; and therefore there must be much in the Bible which needs to be brought out of it and formulated before our scheme of doctrine can become complete. And again, all our statements of the doctrines we have discovered are necessarily defective and incomplete. As learning accumulates, and criticism grows more keen, and the changing conditions and wants of successive generations place men in new attitudes toward the Bible, and set them on searching in it for a supply of their special spiritual needs, it cannot but be that our formulas will need to be revised and readapted; while as language becomes a more delicate and perfect instrument of thought, men must be able to state the doctrinal contents of the Bible with a nicer accuracy and a larger comprehension. If our readers would see with what force and variety these theses are argued and illustrated, we must refer them to the volume itself, which will in every way repay them for an attentive and thoughtful perusal.

BOOKS FOR THE CHRISTMAS SEASON.

Lives of the Engineers. Two vols. New and revised editions. By SAMUEL SMILES. (London: Murray.) There could be no more acceptable Christmas present to boys with a mechanical turn, or needing the stimulus of example, than either of the two standard books now before us, forming part of the series of "Lives of the Engineers," by one of the most fascinating writers of the day. Each stands complete in itself. In one of them Mr. Smiles gives a history of the construction of our

harbours, lighthouses, and bridges, with which are necessarily associated the names of Smeaton and Rennie, whose engineering exploits and laborious lives are narrated with warm sympathy. In the other volume the author gives an account of the discovery of the steam-engine and its various improvements, together with a charming biography of Boulton and Watts, their common struggles and triumphs—men whose indomitable energy has laid a whole world under obligation—founded on a mass of original materials, and written with artistic skill and incisive power.

Glauca, the Greek Slave. By the Author of "Faithful, but not Famous." (Religious Tract Society.) In this story an attempt is made "to illustrate some of the many difficulties with which Christianity had to contend at its first introduction to the great centres of civilisation." It was an age of terrible conflict for the followers of the new faith—for it was the age of Nero—and the tale turns upon the sufferings endured, and the victories gained, by the early Christians. The writer has endeavoured, not unsuccessfully, to make the narrative square with the acknowledged facts of history, and several New Testament characters, Dionysius the Areopagite, Phœbe, and even St. Paul, are incidentally introduced. We have found the story devoured with avidity by some of our young friends.

Fairy Frisket: or Peeps at Insect Life, by A. L. O. E. (Nelsons), gives, through the medium of a charming fairy, a great deal of useful information on natural history, interwoven with incidents in the youthful experience of a selfish and unselfish boy, and it is written in that lively and airy style for which the writer has obtained a reputation. The book is very nicely got up.

The Natural History Scrap-Book. (Tract Society.) Parts I and II. These two oblong books—two shillings each—contain full-page engravings with illustrative text. The first part is devoted to quadrupeds; the second to birds and fishes. The woodcuts, about thirty in each, are quite above the average—some of them, as for instance the fight between two lobsters, being admirable. These scrap-books are marvellously cheap.

The Children's Treasury of Pictures and Stories. By A. L. O. E. (T. Nelson and Sons.) This is the yearly volume of the *Children's Paper*, but it has not the look of a periodical, but rather of a beautiful cheap Christmas book for the very young, with short stories of all good sorts, short poems, short narratives. Some of the woodcuts are very fine, and the cover is simply enchanting.

May's Own Boy (Seeleys) is a capital child's story of domestic life, in large type, by the author of "Little Rosy's Travels," with twenty-four illustrations by Frölich. The narrative is plain and lively and the plates excellent.

YEARLY VOLUMES.—The new volume of *Little Folks* (Cassell, Petter, and Galpin), we can say with emphasis, offers an infinite variety of amusement mingled with instruction for the young. There are lively stories, short descriptions, pretty songs, puzzles, plenty of downright fun, and no end of pictures, quite of a unique sort, to enlist their interest. We have found *Little Folks* to be a never-failing source of amusement to our juvenile friends.

Aunt Judy's Magazine (Bell and Co.) forms a handsome volume of miscellaneous reading, with a number of capital tales. In the hands of its present editors the magazine well sustains the reputation it acquired under the late Mrs. Alfred Gatty.

Kind Words (Sunday School Union), Vol. 4 of the new series, is skilfully edited. It abounds in stories, descriptive information, anecdotes, and "nuts to crack," illustrated of course—the stories preponderating. This serial sustains its claim as a cheap "magazine for young people." *Chatterbox* (W. Wells Gardner) is the bound weekly numbers of a half-penny serial which, in the hands of the Rev. J. Erskine Clarke, M.A., has obtained a name. Its contents are varied, and suited to the young, and the illustrations are numerous. The companion volume, *Sunday*, issued by the same publishers, provides more serious reading for juveniles.—*Old Jonathan* (Collingridge), "the district and parish helper," is suited for circulation among the humbler classes, and abounds in practical and religious lessons. Many of the full-page illustrations are very superior.—*The Mother's Friend* (Hodder and Stoughton) is a magazine with a similar purpose, and overflows with good advice.

BRIEF NOTICES.

Aunt Margaret's Visit: or the False and the Real. By JANE M. KIPPIN. We are glad to know that the race of good old maiden aunts has not died

out; indeed, we know one or two of them ourselves now, and the most charming of aunts they are. Aunt Margaret's acquaintance we have only made in this work; and it has been, as we thought it would be when Miss Kippin was the introducer, worth making. The tale presents several strong contrasts of character in the rich and the poor. From it we learn that "godliness is profitable in all things," and that the way of the frivolous and wicked is hard. Aunt Margaret and some of her friends should be a favourite with young ladies. We hope they will be.

The Wonderful Life. By HESBA STRETTON. (Henry S. King and Co.) Many are the people, and some the children, who will not care for light literature at this season, but this is a book for all seasons. Hesba Stretton has written out the story of the life of Christ, putting it altogether in chronological order, and in plain language—mostly adapted from the Gospels. We do not think that she is so successful in this as in some previous works, but she is successful according to her purpose, and many will value this new work of her hands.

Gleanings.

The *Lancet* calls attention to our "inclement railway stations," and certainly not without cause. It is estimated that there are about three million women in the United Kingdom earning wages.

One of the giraffes at the London Zoological Gardens last week had a sore throat. Fancy a sore throat two yards long!

Sir John Lubbock says that among the Neighgherryhill-tribes "the application of the thumb to the nose is regarded as a high form of respect."

An Hibernian, being in bed in a great storm, and told that the house would tumble over his head, made answer, "What care I for the house? I am only a lodger!"

The *Golden Globe*, of Colorado, has suspended on account of the disappearance of the editor. He was last seen standing under a tree, and some men pulling on a tree.

The Hanover-square Room Concerts are at end. The farewell concert took place on Saturday, under the direction of Mr. Walter Macfarren. The building will be converted into a club-house.

A Home Ruler wanted the wings of a bird to fly to every village and hamlet in the broad land; but he winced when a naughty boy in the crowd sang out, "You'd be shot for a goose before you flew a mile!"

In the next number of the *Fortnightly Review* will appear the first of two articles by Professor Cairnes on Mr. Herbert Spencer's Theory of Social Evolution, and also a reply, by the author of "Supernatural Religion," to the criticisms of Canon Lightfoot on that book. "Supernatural Religion," it is now understood, is the production of Mr. Pusey, a nephew of the celebrated Tractarian.

The London correspondent of the *Leeds Mercury* says that the Queen being much pleased with "Alice's Adventures in Wonderland," caused a letter to be sent to the author, Mr. Dodson (alias Lewis Carroll), requesting him to send her his next book. The story goes that Mr. Dodson, with the simplicity and good faith of a student, did as he was bid, and forwarded to Her Majesty some time after a formidable treatise on "Determinants." The writer thinks the anecdote to be somewhat of a legend.

INGENIOUS.—A lady recently asked her servant how the mustard-pot had become cracked. The reply, made with all gravity, was that she did not know, but supposed it must have been that the mustard was so strong that it caused the fracture!

SEA SICKNESS.—The syrup of hydrate of chloral is said to be an infallible specific for allaying this most distressing malady, and several persons have lately given personal evidence in the papers of its entire success.

CREMATION SONG.—A correspondent sends us the following:—

Don't lay me on the river bank amid the fragrant flowers,
Nor where the grass is watered by the early summer showers;
But put me in the kitchen range, and open wide the damper,
So that my vaporous remains can up the chimney scamper.

SEASONABLE HINTS.—Few people know the value of paper as a protection against cold. No one knows, unless he has tried it, what a capital rug the *Times* newspaper and its supplement will make, and few people are aware what an excellent substitute for paucity of blankets can be contrived from a selection of our daily contemporaries. It is not generally known that a brown-paper lining will make an ordinary coat as serviceable as a great-coat, and that an under-waistcoat deftly contrived of the same material is equal in value to a flannel shirt. This is a fact that cannot be too widely known among all classes, for it cannot fail to be useful to the high as well as to the low. The cheapness, the portability, the universality of paper—combined with the fact that you can throw it away when you have done with it—renders the material, as an addition to cheap winter clothing, valuable in the highest degree.—*Graphic*.

CHRISTMAS DECORATIONS.—At Christmas, decorations of some kind are, as a rule, attempted in every house; indeed, one could hardly believe it was Christmas in the absence of holly, ivy, and mistletoe, which have so long at this season occupied prominent places in our households. The custom of decorating with evergreens is far from being a modern one. The Romans, 2,000 years ago, did the same thing; indeed, it is more than probable that the origin of adorning our homes with ivy, holly, and bay must be sought for in the Roman Saturnalia, held every year towards the end of December. Formerly the decorations of rooms consisted of a few branches of evergreens stuck here and there as might be convenient, but now they are of a much more complicated character, and require time and skill in their manufacture. Where decorations of any extent are annually employed, the week before Christmas is a busy time with the ladies of the household, as the making of the decorations principally falls to their share. To make effective and pretty designs requires good taste, practice, skill, and a general knowledge of the materials to be employed. A few hints on this subject, therefore, may prove acceptable, as I have assisted in making many decorations at Christmas time, and so can speak from experience. First come under our notice the shrubs to be selected. Though holly, ivy, and mistletoe are principally used, there are many other materials which may be enumerated, and which are admirably adapted to intersperse with the above, so as to relieve that sameness which would occur were holly and other Christmas evergreens only employed. Among others I may mention the following:—Arbutus, aucuba, bay, euonymus, gold and silver hollies, ivies of different colours, laurels, laurustinus, Portugal laurel, spruce and silver fir, yew, &c.; also branchlets of arbutus, cypress, deodar, juniper, thuja, or any other ornamental shrubs obtainable. Having said so much for evergreens, let us advert to the foundations on which they are to be worked. These consist of the following, for, according to the style of decoration, so the foundation must be selected. For garlands, wire or strong cord should be used; the latter is, however, preferable, as it is not so liable to twist as wire; and, for what are called upright wreaths or panels, fine iron rods are the best. For ornamental devices perforated zinc should be used; for letters, strong brown paper; for narrow beadings, where single leaves only are employed, tape wire; for crosses, picture frames, texts, &c., flat laths, such as are used in the construction of ceilings by plasterers, or hazel rods; and for wreaths, strong wire; for small garlands, fine twine is serviceable. In addition to the above, several balls of hemp twine (fine and coarse), large needles and strong linen thread (dark green or black), a pair of scissors, penknife, and reels of binding wire must also be at hand; and, though last on the list, one of the most important things to be supplied with is a strong pair of kid gloves to protect the hands from the scratches and cuts which they are certain to receive if unprotected, from the prickly leaves of holly or from the binding wire. Although I recommend strong kid gloves, I do not mean them to be thick or in any way clumsy, as, if that were the case, it would be impossible to do any of the fine work, such as letters in single leaves, neatly.—*Gorden.*

HYMNAL DIFFICULTIES IN SCOTLAND.—At a recent meeting of the United Presbyterian Presbytery of Glasgow, the new hymn-book was discussed in a very critical fashion. Dr. Eadie said he objected most decidedly to the phrase in the first and third hymns, "God in three persons," "Three in one, and one in three," which was mere metaphysics, not devotion. The Bible spoke of Father, Son, and Spirit, but though it spoke of one God, where did it call the Godhead numerically three persons? Then the phrase in the seventh hymn, verse four, "Thus conspire we," was surely a most unfortunate phrase. "True God of True God," occurring in the thirtieth hymn, was, he knew, a well-known phrase, but he did not believe it. Was there in Scripture any foundation for such a phrase? The words in Hymn xxxvi. 3, "Shall not we Thy sorrows share?" were simply hypocritical affectation. Hymn lxxxv, "Oh, let some swift-winged angel," was an invocation to angels' virtue, transferring to human experience a symbolic scene in Isaiah. As to Hymn lxxxiii., "Let high-born seraphs tune the lyre," he asked what was high-born? Born implied birth, and birth maternity. Who was the mother? Hymn ciii., "Jesus of Nazareth passeth by," was a sermon, in no sense a hymn. With reference to Hymn cx, "There is a gate that stands ajar," he felt the word "ajar" to be most objectionable. Surely the gate was wide open. Hymn cxvii., 3, ran thus:—

All our cumberers of the ground,
Native fruit from Thee is found;
Grafted in Thine olive, Lord,
New begotten by Thy word,
All we have is Thine alone,
Life and power are not our own.

Here we were first called "native cumberers," then we were "grafted," and then, by another and different figure, we were said to be born again. The whole thing was preposterous. In Hymn clxxxvi., the words, "In vain thou strugglest to get free," were applied to the Saviour. He thought this language was wholly unworthy, and was never uttered by any sane man. It was mere hardihood to use such words with reference to the Son of God. In Hymn cccxvi. we had the line—

Seer and sybil both attesting.

This was marvellous language in a hymn-book of

the nineteenth century, and to be used in Scotland. Sybil meant something in the mediæval days when this hymn was written, sybil being a symbol of some mysterious prophetic power beyond Scripture. The leading thought of the verse was from the Apostle Peter, and were we to sing that he stood in need of, or gained any corroboration from an Italian spawwife? Hymn cccxi. began—

By cool Siloam's shady rill
How sweet the lily grows.

It so happened, however, that there was neither shady rill nor growing lily by Siloam. There were, moreover, some good hymns in the former book omitted from this one, such as "A charge I have to keep." He had been told that it was kept out for want of orthodoxy, but surely those who inserted old King Tarquin's huckstering witch-woman need not be so squeamish. Some of the members characterised some of the hymns as "absolute nonsense," as "too sentimental, and indicative of want of taste," and as "suggestive of the convent and the monastery, the cathedral and the litany." It was ultimately agreed to appoint a committee to consider the subject, and to hold a special meeting of presbytery to hear their report.

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MARRIAGE.

FITCH—HILL.—December 16, at Laxton Church, Yorkshire, Thomas Fitch, of Howden, to Alice Eleanor, second daughter of Mr. John Margrave Hill, of Laxton.

DEATHS.

MIRAMS.—Nov. 4, at her late residence, 32, Smith-street, Collingwood, Melbourne, Victoria, Elizabeth, the wife of Rev. James Mirams, in the 65th year of her age.

FREEMAN.—Dec. 11, at Victoria-square, Reading, William Freeman, formerly of Kendal, and lately of Cardiff, surgeon, eldest son of W. Freeman, London-road, Maldon, aged 42.

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